

**TOWARD EFFECTIVE EVANGELISM IN ELECTRONIC CULTURE:
A FOCUS ON THE NEW GENERATION IN SEOUL, KOREA**

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ABSTRACT

TOWARD EFFECTIVE EVANGELISM IN ELECTRONIC CULTURE:

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Advisor

Laurence L. Welborn, Ph.D.

This study addresses the contributions of how the Korean church can be effective evangelism strategy in electronic culture. The Korean church needs an evangelistic methods toward the new generation in electronic culture. Models of effective evangelism will be identified by which those of the new generation may respond to Jesus Christ.

The study can be of interest to Korean churches desiring to be more effective in evangelism using the multimedia resources. Specially surveys and interviews were analyzed to find out how the Korean church uses the multimedia to reach out the unchurched new generation.

ACKNOWLEDGEMENTS

I express my thanks to my advisor Dr. Laurence L. Welborn, who diligently worked closely with me to complete this dissertation providing guidance and support. I appreciate Dr. Norman E. Thomas who has taught me to open my Christian mission perspective widely. He has read my dissertation carefully and suggested important insights and advices. I also thank Dr. Russell W. Dalton who has taught me to guide my communication and multimedia insights openly. They have given much direction throughout the entire process. I am deeply grateful for their love and concern.

My thank is extended Drs. Paul and Young Lee Hertig, former professor of World Christianity at United Theological Seminary who have taught me to open my biblical mission, evangelism, and social change view widely.

I give thanks to my church (Daeshin Evangelical Holiness Church, DKUMC) members and colleagues who have supported me and prayed for my studies.

My deepest gratitude is my parents and wife's parents who have supported and prayed for me until today. Without their support and pray, my study would have been very difficult to complete in the United States. I am extremely grateful to my two sons, Sung In Jeon and Sung Jun Jeon who have encouraged for me. Specially, I want to thank my wife, Yoon Sun Shin who always gave the encouragement, prayer, and devotional support for me during my study. Her tireless support and patience in the writing of this dissertation are highly appreciated.

Ultimately, I give thanks to God. God's wisdom has been my direction through my academic life. Without God's love, I could not have completed my study.

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LIST OF ABBREVIATIONS

CATV	Cable Television
R.O.K	Republic of Korea
D.P.R.K	Democratic Peoples Republic of Korea
P.A.N.T.S	Personal, Amusement, Natural, Trans-Border, Self-Loving
P.C.	Personal Computer
I.S.D.N	Integrated Services Digital Network
C.C.C	Campus Crusade for Christ
C.C.M	Christian Contemporary Music

CHAPTER ONE

INTRODUCTION

Background of the Study

While working in Seoul Evangelical Holiness Church, Don Am Dong Evangelical Holiness Church, and Dae Shin Evangelical Holiness Church in Seoul, Korea as a pastor, I found that the evangelism in Korean churches had a lot of problems and obstacles. Many Korean churches have stopped outreach toward unchurched people, especially the new generation in Korea. That is why total church membership in Korea has changed from growth to decline.

Our new generation is experiencing a rapidly changing electronic culture and society. In spite of this many churches do not respond to these changes. Significantly, most of all, the new generation does not want to go to church. They do not want to accept Christian truth and Jesus Christ. They do not like traditional church structures, evangelism styles, and images. In that culture and society evangelism methods and strategies must change.

I know that multimedia must be a part of effective evangelism toward the new generation who embraces an electronic culture. They live in the electronic era, and are using multimedia in their lives. Jesus Christ can become known to them only through multimedia in their culture.

Therefore, in Korea today, we must use multimedia if our evangelism is to be effective in inviting the unchurched new generation to Jesus Christ. How can we evangelize to the new generation in a electronic culture through use of multimedia?

Problem Statement

The Korean Evangelical Holiness Church grew rapidly during the decades of the 1960s, 1970s, and 1980s. The number of members were about 90,674 in 1962, but numbers increased each year at very high rate, reaching 145,773 in 1970, 314,962 in 1979, 507,458 in 1984, and 601,081 in 1990.¹ There were many reasons for this rapid growth of the Korean Evangelical Holiness Church. They include historical, religious, political and economic, and spiritual reasons for such rapid church growth. During the 1990s, however, the Korean Holiness Church growth declined and perhaps stopped. Most other Korean churches experienced the same trend. Some religious sociologists suggest that Korean church growth has stopped and may now be in decline. Modern Korean society is noted both for its electronic culture and for secularization. Many shifts in worldview, values, and attitudes toward traditional Korean culture are taking place in South Korea.

Most Korean churches have found it difficult to adapt their methods of evangelism to an electronic culture. They have not embraced the new values or methods of communication. Many of the new generation are not attracted to the gospel message because it is presented in the traditional culture media. Research is needed on both of these issues for a diagnosis of the current problem of ineffective evangelism to the new generation in Korea, and of effective models by which to communicate the gospel to them.

I would like to focus my dissertation on the new generation- those born

¹ Su Hoon An, *Korean Holiness Church of Growth History* (Seoul: Holiness Church Press, 1990), 301.

between 1977 and 1987. They were born when the Korean culture was undergoing changes even more rapid than those of the 1970s and 1980. They are embracing multimedia more rapidly than persons of other generations.

According to Andrew Careaga,

- . Young people are on the Net.
- . Young people are postmodern.
- . Young people live by the consumption ethic.
- . Young people are growing up in digital life.²

They have a variety of values, relationships, worldviews, goals, visions, and culture. They receive and send communications using electronic culture. Understanding the cultural characteristics of the new generation is vitally important for effective evangelism. To evangelize the new generation, the Korean churches must develop new approaches that embrace the new multimedia.

Research Questions

A. The Main Questions

1. What are the characteristics of the electronic culture in Korea?
2. What are the characteristics of the new generation in Korea?
3. What is evangelism?

B. The Secondary Questions

1. What are the barriers for the Korean churches with respect to evangelism to the new generation?

² Andrew Careaga, *E-Ministry* (Grand Rapids, MI: Kregel Publication, 2001), 49-50.

2. How can the Korean churches change their electronic culture to evangelize the unchurched new generation?
3. How to develop culturally relevant churches to reach the new generation in an electronic culture?

Purpose of the Study

The purposes of this study are: 1) to help the Korean churches in understanding the electronic culture; 2) to explore methods and strategies to reach the unchurched of the new generation; 3) to develop evangelistic methods to meet the new generation's need; and 4) to propose ways of using multimedia for evangelism to the new generation.

Significance of the Study

Today Korea's new generation lives in an electronic culture. Most churches in Korea have not developed effective approaches to the new generation. Most Korean churches have not chosen evangelistic methods using electronic culture to reach the new generation. They need methods and strategies to evangelize effectively for the new generation.

This study will focus on methods to evangelize the new generation in electronic culture. Models of effective evangelism will be identified by which those of the new generation may respond to Jesus Christ. This study will be of interest to Korean churches desiring to be more effective in evangelism using the multimedia resources.

Delimitation

My study focuses on the new generation in Seoul, the capital of South Korea. Seoul is the most influential city in Korea-- educationally, economically, socially, and culturally. I chose Seoul city because most significant studies of Korean churches have focused on Seoul. Seoul is the most important center for the new generation in Korea. It leads in electronic culture. In Seoul evangelism using multimedia and communication will have the greatest impact on the new generation. In exploring patterns the evangelism strategies of the Korean churches. The new patterns of evangelism has initiated by which to reach the new generation in Korea.

Definitions of Key Terms

Electronic Culture

This culture is characterized by the flux of information and perspective that are brought to people through the electronic media. People in an electronic culture place a high importance on experience, since they live in a culture that is flooded with experiences brought about vicariously through the sights and sounds of the electronic culture.³

Internet

A worldwide computer network that connects millions of users together. Anyone with access can log on, communicate, and search for various types of information.

³ Russ W. Dalton, *Video, Kids, and Christian Education* (Minneapolis, MN: Augsburg Fortress, 2001).

World Wide Web

A graphical, user-friendly way to find information on the Internet through the use of hypertext linking. Hypertext consists of text and graphic objects that, when you click on them, automatically link you to different areas of a site, or to related Internet sites.

Multimedia

The process of simultaneously using various computer formats: picture, text, image, sound, movies, etc.

E-mail

Electronic mail, a communication system for exchanging messages and attached files. E-mail can be sent to anyone in the world as long as both parties have access to the Internet address to identify themselves.

Network

A group of computers (two or more) that are connected to one another through various means, usually cable or dial-in connection.

Cyberspace

A word coined by William Gibson in his 1984 science-fiction novel *Neuromance*. Refers to all the websites you can access electronically. If your computer is connected to a network, then it can enter cyberspace.

Virtual Reality

An interactive, three-dimensional world on a computer that simulates real life in appearance.⁴

⁴ Walter P. Wilson, *The Internet Church* (Nashville, TN: Word Publishing, 2000), 175.

On-line

Being connected to the Internet.

New Generation

The new generation, comprises persons born from 1977 to 1987. In the year 2003 they were sixteen to twenty-six years of age. This generation variously is called “Generation X,” “Busters,” “Digital generation,” and “Net Generation” in the United States. However the term “New Generation” will be used mainly in this study to refers to those in Korea born during those years.

386 Generation

Those age 34 to 43 in 2003, this generation went to college in the 1980s, and were born between 1960 and 1969.

Older Generation

This generation is the new generation’s parents and grandparents. The term “Older Generation” will be used mainly in this study to refer to those in Korea named previous generation than the new generation.

Evangelism

The term can be defined as the whole process of spreading the Good News of the Kingdom of God, and of Christ. It is the proclamation of salvation in Christ to those who do not believe in him, calling people to repentance and conversion, announcing forgiveness of sin, and inviting people to become living members of Christ’s earthly community, and to begin a life of service to others in the power of the Holy Spirit.⁵

⁵ David J. Bosch, *Transforming Mission* (Maryknoll, NY: Orbis Books, 1999), 10-11.

Korean Church

The term Korean Church will be used to indicate Protestant churches in South Korea as a whole, including Presbyterian, Methodist, Evangelical Holiness, Baptist, Full Gospel, and Lutheran churches. Its use will not include Roman Catholics in South Korea.

Korean Evangelical Holiness Church

Korean Evangelical Holiness Church was born in 1907, in Seoul, Korea. Today the Korean Evangelical Holiness Church has 3,000 congregations and 650,000 members in Korea.

Review of Literature

Some books deal with the issues of multimedia and methods of effective evangelism to unchurched people in Korea. Most of them focus on theoretical approaches and not on reaching the new generation. Many do not deal with the cultural, social, and religious characteristics of the new generation in relation to the electronic culture.

Evangelism

Lewis A. Drummond, in *Reaching Generation Next: Effective Evangelism in Today's Culture*,⁶ deals with means of more effective evangelism by which to reach the next generation. He helps explore how Christians can share the truth of the gospel with people who do not believe absolute truth exists? *Reaching Generation Next* will help us:

⁶ Lewis A. Drummond, *Reaching Generation Next: Effective Evangelism in Today's culture* (Grand Rapid, MI: Baker Books, 2002).

- understand how and why postmoderns think the way they do
- master convincing reasons for faith and sensible answers to skeptical questions
- grasp the basic theology of evangelism and the message of the gospel.

George G. Hunter, in *Church for The Unchurched*,⁷ mentions churches that have an intentional mission to unchurched people. Hunter identifies churches whose growth is substantially due to the implementation of strategic principles and directions that are reproducible in other churches. Hunter provides many perspectives, with a practical guide to church-based evangelism.

George G. Hunter, in *Radical Outreach: The Recovery of Apostolic Ministry & Evangelism*,⁸ mentions compelling reasons in his call to the churches to move forward without delay to do the work of the gospel in ways that are both new and old, but very different from what passes for standard church life today. He surveys the history of major forward movements in evangelism and mission, surfacing the common marks of radical outreach: the early apostolic advance, the Celtic mission, the Wesleyans, and the Pentecostals.

George Barna, in *Evangelism That Works*,⁹ supports the idea that our postmodern culture is increasingly resistant to traditional programs of evangelistic outreach. He explains the lack of spiritual compassion toward evangelistic outreach among Christians for those who do not belong to Christ. Barna shares both his research and his heart about evangelism in this book.

⁷ George G. Hunter III, *Church for the Unchurched* (Nashville, TN: Abingdon Press, 1996).

⁸ George G. Hunter III, *Radical Outreach* (Nashville, TN: Abingdon, 2003).

⁹ George Barna, *Evangelism That Works* (Ventura, CA: Regal Books, 1995).

Darrell L. Guder, in *The Continuing Conversion of the Church*,¹⁰ shows that the Church's mission requires that the theology and practice of evangelism be fundamentally rethought and redirected, focused on the continuing conversion of the church itself so that it can in turn be a faithful witness in today's world.

Multimedia

Andrew Careaga, in *e Ministry: Connecting with the Net Generation*,¹¹ challenges believers creatively and effectively to use leading-edge technologies. He asserts that the cyberspace generation is desperately searching for the supernatural and a personal touch. Utilizing the foundational information in this book, one can develop an on-line discipleship strategy to engage and win this frontier generation.

Russ Dalton, in *Video, Kids, and Christian Education*,¹² suggests ways of appropriately incorporating video into Christian education to help add sights and sounds to the gospel message. Russell Dalton identifies communication differences among four different cultures:

1. Oral Culture: In oral cultures people tend to communicate truth through stories and memorable, thought-provoking sayings. Jesus lived in an oral culture and was a master of this type of communication.
2. Written Culture: Written documents became increasingly important in the first century. In written culture, communication is not face to face, but it still tends to be personal.
3. Print culture: Print culture can be characterized by logical, linear reasoning exploring abstract concepts. Christians were the first to

¹⁰ Darrell L. Guder, *The Continuing Conversion of the Church* (Grand Rapids, MI: Eerdmans Publishing Co, 2000)

¹¹ Careaga, *E Ministry*

¹² Russell W. Dalton, *Video, Kids, and Christian Education* (Minneapolis, MN: Augsburg Fortress, 2001).

take advantage of the technology of print.

4. Electronic Culture: This culture is characterized by the flux of information and perspectives that are brought to people through the electronic media. People in electronic culture place a high importance on experience, since they live in a culture that is flooded with experiences brought about vicariously through the sights and sounds of electronic media.¹³

Neil MacQueen, in *Computers, Kids, and Christian Education*,¹⁴ deals that teaching with computers, unlike most other media, is a medium that is still emerging. although both hardware and software will change, constantly the need for a teacher should never change. This book gives a new tool for Christian education using the computers to teach a new generation.

Michael Slaughter, in *Out on the Edge*,¹⁵ helps to develop a strategy for ministry that bridges the twenty-first century Church with our predominantly unchurched culture. Michael Slaughter mentions that an incarnational-cultural Gospel is offered through images, symbols, and a language that communicates the call of Jesus.

Len Wilson, in *The Wired Church*,¹⁶ suggests that the advent of electronic technology creates a new space, a whole new environment for worship, mission, education, and every feature of the Church. He explains four ways by which to understand the functions of media in ministry.

¹³ Ibid., 6-8.

¹⁴ Neil MacQueen, *Computers, Kids, and Christian Education* (Minneapolis, MN: Augsburg Fortress, 1998).

¹⁵ Michael Slaughter, *Out on the Edge* (Nashville, TN: Abingdon, 1998).

¹⁶ Len Wilson, *The Wired Church* (Nashville, TN: Abingdon 1999).

1. Media as the arts: One understanding of media is defined as a means to recreate the impact and experience of fine art.
2. Media as information: Radio, television, and now the Internet, the three largest electronic mediums, have been known more for the ability to disseminate information globally than for the ability to represent artistic truth.
3. Media as mission or evangelism: The third use of media is for evangelism, for the purpose of drawing unchurched people into a faith community.
4. Media as cultural language: It should a) mimic innovation in pop cultural expression, b) reach the mind and the soul, c) through its expression of Christ and truth, draw people to God, and d) mediate the presence of the Church in the world, for the sake of transforming the culture.¹⁷

Len Wilson and Jason Moore, in *Digital Storytellers*,¹⁸ captures not only the prophetic union of technology and worship, but also the first glimpse of a new way of thinking ...a new way of communicating.

Gene E. Veith, Jr. and Christopher L. Stamper, in *Christians in a .com World*,¹⁹ understands the cultural and worldview implications of the Internet and who knows how to be wired to it but not entangled by it. They want also to understand the significance cyber culture has for Christians.

Aubrey and Michael Malphurs, in *Church Next*,²⁰ describe how to use the Internet to maximize ministry. Today the Internet offers the church an opportunity for worldwide impact of the same revolutionary proportions. Now the church must

¹⁷ Ibid., 18-23.

¹⁸ Len Wilson and Jason Moore, *Digital Storytellers* (Nashville, TN: Abingdon, 2002).

¹⁹ Gene E. Veith, Jr and Christopher L. Stamper, *Christian in a .com World* (Wheaton, IL: Crossway Books, 2000).

²⁰ Aubrey Malphurs and Michael Malphurs, *Church Next* (Grand Rapids, MI: Kregel, 2003).

decide how to creatively and appropriately exploit technological benefits for the sake of the gospel.

New Generation

On the issue of the new generation, there has been one work: with analysis of missional worship with respect to the new generation in Korea. Hong Kwan Kim, in his dissertation entitled “A Missional Worship for Evangelizing the Emerging Generation in Korea: with Special Focus on Dae Jon City,”²¹ deals with the Korean churches missional worship aimed at the emerging generation.

William Benke and Le Etta Benke, in *The Generation Driven Church*,²² analyze the cultural changes that have brought modern Christianity to where it is today. William enumerates characteristics of three generational categories- Boomers, Busters, and Millennials- with related implications for effective outreach. The Benkes offer a lot of insights on the rise of postmodernism, and on ways to reach the unchurched portion of the new generation group, as well as how to utilize the Internet as a valuable tool for outreach and growth.

Craig K. Miller and Mary J. P. Norton, in *Making God Real for a New Generation*,²³ ask “Who Are the Millennials?,” with an overview of some of the key characteristics and issues facing the “Millennial Generation” (those born from 1982

²¹ Hong Kwan Kim, “A Missional Woship for Evangelizing the Emerging Generation in Korea” (D.Miss dissertation, United Theological Seminary, 2001).

²² William Benke and Le Etta Benke, *The Generation Driven Church* (Cleveland, OH: The Pilgrim Press, 2002).

²³ Craig K. Miller and Mary J. P. Norton, *Making God Real for a New Generation* (Nashville, TN: Discipleship Resources, 2003).

to 1999).

Dan Kimball, in *The Emerging Church*,²⁴ helps the reader to enter a new cultural era. What do worship services look like that are connecting with the hearts of the new generation? Dan Kimball argues that leadership, evangelism, outreach, worship, and most of all, how we even think of “church” need to change?

George Barna, in *Real Teens*,²⁵ acquaints us with today’s digital generation. George Barna conducted nationwide surveys and up-close interviews about what young people are thinking and feeling. The digital generation is a new wave of young people—highly mobile, information drenched, totally connected, decidedly upbeat, and dedicated to making a difference in the world around them. Their sense of self-sufficiency sets them part from previous generations and requires that we find new ways to interact with them, as they lead our culture into the future.

Ralph Moore, in *Friends: The Key to Reaching Generation X*,²⁶ challenges those who hold power in the church today to build bridges to a new generation, and to create new relationships. Learn how Gen Xers see the world, how to develop an appealing small group ministry, how to plant a Gen X church, and what the Bible says about Generation X.

Methodology

Various approaches and methods of analysis are used in this dissertation:

²⁴ Dan Kimball, *The Emerging Church* (Grand Rapids, MI: Zondervan, 2003).

²⁵ George Barna, *Real Teens* (Ventura, CA: Regal Books, 2001).

²⁶ Ralph Moore, *Friends: The Key to Reaching Generation X* (Ventura, CA: Regal Books, 2001).

literature review, field research, questionnaire, interview, case research, and data analysis. The literature review includes many books and articles about the new generation, electronic culture, and communication theory, but less about their relation to evangelism. Through library research I have focused upon the review and analysis of books and articles regarding strategies and approaches through multimedia toward the new generation in Korea.

Field Research:

The site chosen for the field research is Seoul, the capital of South Korea. I graduated from university and did graduate work in Seoul . When I was a pastor, I worked at the Seoul Evangelical Holiness Church, Don Am Dong Evangelical Holiness Church, and Dae Shin Evangelical Holiness Church in Seoul. Today's Korea culture is an electronic multimedia culture. Seoul is a contemporary urban city in Korea. Seoul represents an important electronic culture and society in Korea.

In this research, I focus on the new generation of Seoul, Korea, and survey the differences between the modern culture and electronic culture. In this study, I chose field research as a method to answer the questions raised. Field research is the most appropriate method for studying attitudes and behaviors which are best understood within their natural setting.²⁷

The Research Method

Questionnaires:

These were given to 433 persons of the new generation in Seoul, with 300

²⁷ Earl Babbie, *The Practice of Social Research*, 7th ed (Belmont, CA: Wadsworth Publishing Company, 1995), 281.

respondents. The questionnaires were presented to the new generation through the electronic culture in July and August 2003.²⁸

Field work notes are based on responses to questions concerning the characteristics of the new generation, multimedia and the evangelism, and evangelism of Korean churches.

Interviews:

This dissertation included data from interviews of new generation members in Seoul. Choosing the new generation members to be interviewed is a crucial task in this dissertation. The format of an interview for the new generation can vary considerably. Here the questions are quite general, allowing for opened-ended responses from new generation about church and the electronic culture.

I conducted individual and group interviews with new generation living in Seoul, Korea. I will examine new generation's various views and expectations about the church in the electronic culture. I will analyze their responses concerning their living society and how they themselves think about the church in the electronic culture. Their attitudes received through questionnaires as well as interview responses are useful in my development of evangelism strategies toward new generation. Although this research was not conducted with a large number of respondents, it may serve as a guide for new generation later to conduct large-scale research in preparation for the evangelism toward the new generation in Seoul, Korea.

²⁸ The questionnaires were conducted five places (Yonsei University's cafeteria on July 18-19, 2003, Chang Cheon Dong park on July 21-22, 2003, Mok Dong street on July 25-26, 2003, The high school and college students of Shin Chon Holiness Church on July 28, August 3, 2003, Kang Nam's Coffee Shop on August 4-5, 2003) in Seoul, Korea.

The data is composed of fieldwork conducted at some interviews between July and August 2003. I conducted interviews with 45 of the respondents in the Korean new generation. All interviews were conducted in school, church, café, and park. I used a tape recorder for all interviews. While taping the interview, I also took notes, significant key terms, thoughts, and themes. I recorded the personal background of the interviewees, such as the interview's name, age, gender, education, occupations, religions, and date of interview.

I can be divided widely all interviewees into four categories: 1) high school student; 2) college student; 3) worker(after high school or college graduation); 4) others(no job). I conducted the interviews with ten to twelve people from each of the four categories. The interviewees were forty-five people in all.

The interviews included the following questions.

1. The interview questions.
 - a. Can you tell me the cultural characteristics of your generation?
 - b. If you are not a Christian, why do you not go to church?
 - c. What is your impression of the Korean Protestant Church?
 - d. Have you had the experience of evangelism?
 - e. If you have the experience of the church evangelism, what is your impression on that?
 - f. What is your ideal church?
2. Every respondent is encouraged to express their own opinion with freedom.

Case Research:

This dissertation focuses on the Korean churches to study their evangelism

patterns. Today Korean society has rapidly changed through the communication and multimedia. However, the Korean church uses a typical style evangelism method and strategy toward the new generation. So the Korean church has a lot of blocking in its evangelism which are barriers to evangelizing the unchurched new generation. In this research, a case research method is worked to study the evangelism patterns of Korean churches.

Data Analysis:

Descriptive statistics are the basic tool of analysis used for comparison and description of the results. The results of the study are presented in tables and figures. A computer was used for the data analysis and graphic presentations, through the Statistical Package for Social Science (SPSS) program. Qualitative data was analyzed using the response to the open-ended questions in the questionnaire and interviews. The goal was to discover possible and effective approaches by which to reach out and evangelize the new generation through Korean churches in an electronic culture.

PART ONE

THE CHANGING OF ELECTRONIC CULTURE IN KOREA

Today Korean society is changing rapidly due to the electronic culture. The electronic culture has a variety of characteristics by which it has transformed Korean society. It influences forms of communication, and the changes from an industrial society into an informational society. It leads to the creation of a multimedia society and an information technology in Korean society. The computer, the Internet, the World Wide Web, hypertext, virtual reality, and the explosion of technology all have enabled persons to connect with the electronic culture in Korea society.

In this part, first I will present the changing forms of communication in Korea. Secondly, I will define the characteristics of the electronic culture in Korean society- postmodernism, secularism, globalization, information technology, and the multimedia.

CHAPTER TWO

CHANGING COMMUNICATION IN KOREA

We live in the era of mass media. Developments in communication and technology have changed our values, lifestyle, culture and society. We live in a changing culture in which the rate of transformation of communication is accelerating in contemporary society.

William F. Fore, in his book *Mythmakers: Gospel, Culture, and the Media*, describes the historical development of forms of communication as follows:

1. Oral Communication:

We know very little about the first epoch of human history, that began four million years or so ago when humans lived in an oral mode, because during that period they left almost no records of their existence. Jesus lived in that era. Jesus used storytelling to communicate with the audience of that era.

2. Written Communication:

Fairly suddenly, a major change in human communication occurred. Someone, or perhaps some people, invented a system of representing oral speech in *visual form*: writing. The invention of writing changed the way people thought.

3. Printed Communication:

The development of printing again extended our communication environment. When Johann Gutenberg invented the printing press in 1450, what he did was to mobilize the technology. Print was one of the earliest examples of the capitalist spirit. It embodied high technology, assembly line techniques, the separation of the work process into discrete steps, and the distancing of the worker from the final product. Above all, it provided a highly efficient, and therefore highly lucrative, business.

4. Electronic Communication:

Electronic communication comprised a series of inventions that moved us into the era in which we now live. The speed with which the technology changed is itself astonishing. More than one-half of all major developments in communication technology have occurred during the last one hundred years. Then beginning about 1950, television brought it all together. TV had radio's immediacy and reached into every home.¹

Today we are living during a period when the electronic media is expanding rapidly in status and significance around the world. Although oral and print media are still vital, broadcasting and narrowcasting increasingly are becoming part of nearly all aspects of society.²

Communication in Korean society has changed rapidly. Developments in communication are transforming an industrial society into an information technology society. The changing of communication transforms all areas of human life in Korea view--society, economy, politics, culture, education, and technology. Above all, television, film, video, and computer impact all areas of human life in Korean society.

In this chapter, I would like to explain the changing means of communication in Korea. My focus will be upon changing communication in media such as radio, television, computer, and Internet. I will identify how these forms of changing communication influence Korean society and Christianity?

¹ William F. Fore, *Mythmakers: Gospel, Culture and the Media* (New York, NY: Friendship Press, 1990), 29-37.

² Quentin J. Schultze, "The Place of Television in the Church's Communication," in *Changing Channels*, ed. Tyron Inbody (Dayton, OH: Whaleprints, 1990), 29.

Radio

Today in Korea society the radio is very popular as a communication tool.

Almost every home has a radio; almost every Korean listens to the radio. The Korean Overseas Information Service, summaries the history of radio in Korea as follows:

Radio broadcasting in Korea started in 1927 when the Japanese established a station in Seoul after two years of experimental broadcasting. The U.S. military government in Korea took it over in September 1945 and formed the Korea Broadcasting System(KBS). This was the only radio station in the country until 1954, when a privately-owned operated network, the Christian Broadcasting System (CBS), started educational and religious programs along with news and entertainment broadcasts. The media merger action taken in the fall of 1980 brought about the greatest change in the history Korea radio broadcasting; The public Korean Broadcasting System (KBS), already the network with local stations, the Christian Broadcasting System(CBS), *Munwha* Broadcasting Company(MBC) with 19 affiliated provincial stations.³

In 1995 there were a total of 97 radio stations in Korea, including 42 FM stations. The most popular radio hour is between noon and 1 P.M.; popular programs are news, pop music, serial dramas, classical music, variety shows, and sports.⁴

Today, despite the spread of television and the Internet in Korea, radio still has an expanding audience. However, the role and function of radio have undergone necessary changes in recent years, due mainly to the influence and popularity of television and the Internet.

Radio broadcasting in communications has some advantages over the press and newspapers. According to Franz-Josef Eilers, some of the advantages for the use

³ Korean Overseas Information Services, *A Handbook of Korea* (Seoul, Korea: Samhwa Printing Co, 1995), 514.

⁴ Ibid., 515

of radio broadcasting in communications are as following:

- a) Radio does not require the ability to read.
- b) The production process for radio programming is simpler in comparison to the press.
- c) Related to this technological process is the advantage of program distribution.
- d) For radio the use of different and even non- codified language is no difficulty.
- e) Radio can give news instantly without going through a complicated process of production like a newspaper.
- f) Furthermore the radio program with a living voice and music is less abstracted and more easily received than a language already abstracted into the sign system of a written language.⁵

Because of these advantages, radio broadcasting is easily able to reach almost all persons in Korean society. Korean radio broadcasting is developing its own program areas such as news, music, and traffic situation reports. The radio can continue to influence transformations in the changing Korean society, culture, information, education, and communications.

Television

Television has influenced the changing communication in Korea society. It Impacts both Korean culture and society. Persons now live in a changing communication era different from the earlier oral and print culture era.

According to William F. Fore, television influences deeply contemporary

⁵ Franz Josef Eliers, *Communicating in Community* (Manila, Philippines: Logos Publications, 1994), 111-12.

society and people.

Today television is assuming the dominant role of expression in our lives. Television is becoming the primary expression of the mores and the meaning –the real religion-for most of us. This means that *television is itself becoming a kind of religion*. Expressing the assumptions, values, and belief patterns of many people in our nations, and providing an alternate worldview to old reality, and to the old religions value based on that reality, for millions of viewers.⁶

Television helps to change the values, worldview, culture, and beliefs of the people. Television is providing a variety of viewpoints about the ethics in daily life and the quality of morals. So William F. Fore emphasizes that *the whole process of television is providing us with a worldview which not only determines what we think, but also how we think and who we are*.⁷ Television is created, modified, and transformed about shaped view, worldview, ethics, and culture.

Now communication in Korea society has changed from the “eye culture” into the “visual culture” by the development of the broadcast media. This visual culture vastly expanded the development of communication. From the era of oral communication, followed by the era of written and printed communication, we have now entered the era of electronic communication. The shift from oral to print took many centuries, but television has built its way past all other forms of communication in a very short period. The electronic communication is rapidly changing by the television.

⁶ William F. Fore, *Television and Religion* (Minneapolis, MN: Augsburg Publishing House, 1987), 24-25.

⁷ Ibid., 22.

Colin Morris, in his book *God-in-a-Box*, describes the revolution in communication through television as follows:

The atmosphere flashes with the rich imagery of television. This does not mean that words have stopped being important, but they do not predominate. The image, chiefly projected through the television screen, is now the most powerful way of transmitting our culture. The Age of Writing is over. The visual electronic image has replaced the written word as the crucial unit of communication.⁸

Television has become an important mass media due to its obvious audio- visual appeal and influence. The initial primary function of television has been entertainment, but recently it has placed more emphasis on information and education. Television also must be prepared technologically for advances in the age of satellite TV communication in Korean television networks.⁹

The Korea society is experiencing the changing communication through revolution caused by the television. In the last four-five years, the television has become the primary medium of the public. It is a vastly different medium of communication from the newspaper, magazine, and radio. The audience receives and takes popularly its information through the television. This television transformed communications from reading and speaking into seeing, hearing, and feeling images. Television has made a deep impact on society, culture, economy, and values in Korea.

According to Franz-Joself Eilers, the television has a deep influence on

⁸ Colin Morris, *God-in- a- Box* (London, England: Hodder and Stoughton, 1984), 9.

⁹ Korean Overseas Information Services, *Handbook*, 516.

viewers. He describes the six effects of television communication as having the following results:

- a) Television displaces on other meaningful activities like taking leisure and free time
- b) Television seems to limit the creativity: Non-TV viewing persons were more creative in problem solving.
- c) Television changes social attitudes in reducing social interaction and commitment community.
- d) Television promotes a stereotyped view of persons, social groups and the world.
- e) Television reduces activities, especially of elderly people, and thus might contribute to a widening generation gap.
- f) Television seems-according to this study-also to contribute to aggressive behaviour.¹⁰

Television has had important effects in daily life. Television's effects are all-pervasive. It has given a variety of the information, and displaced leisure time in our daily life. It also changed the social attitude and behavior of individuals.

Computer and Internet

Our society is shifting rapidly to the changing communications caused by the computer and the Internet. Our lives are becoming rich with the information and communication abilities provided by the computer and the Internet. Aubrey and Michael Malphurs in their book *Church Next*, describe communication and the

¹⁰ Eliers, *Communication*, 136

Internet as follows:¹¹

This communication power and information gathering is a primary reason for the Internet's pervasiveness in our culture. We are now able to keep in touch more regularly with friends and family members and become better established in social groups. With the ability to research anything online, work is made easier and is less constrained.

The computer and the Internet bring an enormous change to contemporary information. Computers can store too much of information in digital forms and online. Phil Mullins, in his article "Media Ecology and the New Literacy," described the computer as follows:¹²

Computers are electrical devices that can store enormous quantities of information in digitized form and randomly retrieve such information almost instantly. Today computers can digitize both aural and visual information, including alphabetic symbols. Computers, of course also can be linked together in networks (local and wide area). Given the right tools and skills appropriate to the electronic environment, The computer user has a capacity to manipulate digitized information in an unprecedented way.

In *Surveying the Digital Future* Jeffrey I. Cole estimated that as of September 2002 there were 606 million Internet users worldwide, and 183 million in North America alone. This number translates into 71.1 percent of Americans, up from 66.9 percent in 2000. In addition, the typical Internet user is online an average of 11.1 hours per

¹¹ Malphurs, *Church Next*, 99.

¹² Phil Mullins, "Media Ecology and the New Literacy," in *From One Medium to Another* (Kansas City, Mo: Sheed & Ward, 1997), 303.

week.¹³ Considering these numbers, and the staggering three billion Web pages posted on the World Wide Web, no wonder Internet use continues to grow at an unbelievable pace despite current economic and social troubles worldwide.¹⁴

According to a Korean newspaper, the *Chosun Daily News*, 99 percent of Korean families had a personal computer by 2002.¹⁵ According to the Korean Network Information Center, 88 percent of elementary school students, 99 percent of junior high school students, 97 percent of high school students, and 98 percent of college students use the Internet in Korea society.¹⁶ According to the Korea Department of Information and Communication's survey on December 2003, Korean peoples of 2922 ten thousands used the Internet during per month, they used the Internet 6.1 percent increase 65. 5 percent on December 2003 than on December 2002. 94 percent the period of over ten to twenty age, 80.7 percent the period of over 30 age, and 51. 6 percent the period of 40 age used to the Internet in Korea society.¹⁷ The their purpose of using the Internet searched to get the information from resources, information search, newspapers, news, magazine. The average time spent by respondents using the Internet was 12. 5 hours per week.

Gene Edward Veith, Jr. and Christopher L. Stamper emphasize that the Internet is fulfilling the vision of many who saw the world changing from an

¹³ Jeffrey I. Cole, "Surveying the Digital Future," *The UCLA Internet Report 2003*, online: <http://www.ccp.ucla.edu>, February 2003.

¹⁴ Malphurs, *Church Next*, 97.

¹⁵ *Chosun Newspaper* [Chosun Daily News], October 5 2002.

¹⁶ Korean Network Information Center, *Survey*, June 13 2002.

¹⁷ *Kukminilbo Newspaper* (Kukminilbo Daily News), February 12 2004.

industrial society to an information society. TV, satellites, and the telephone all fit a pattern, and the Internet is the next quantum leap.¹⁸

Through the Internet, contemporary people easily receive information from each other. Widespread use of the computer is changing the communication society. Sung Bae Jang, a faculty member of Methodist Theological Seminary in Korea, points out that through the Internet, we can communicate, exchange information and interact with each others.¹⁹

We are all a part of the instant-access on line world. The most immediate impact of the communication revolution is speed. The communication revolution built the information superhighway by means of the computer and the Internet. This communication revolution using the Internet is changing economics, technology, education, culture and religion.

¹⁸ Stamper, *Christians*, 16.

¹⁹ Sung Bae Jang, *Church, Culture, and Cyberspace* (Seoul, Korea: The Bible Studies, 2001),

CHAPTER THREE

THE CHARACTERISTICS OF ELECTRONIC CULTURE IN KOREA

Korean culture has changed rapidly into an electronic culture. The development of multimedia and information technology is transforming an electronic culture in Korea. The growing of an electronic culture brings out social changes in values and worldview of Korean culture. Some of the challenge that the Korean electronic culture has to face in contemporary societies are postmodernism and secularism. In this chapter, I would like to explain the characteristics of the Korean electronic culture: postmodernism, secularism, globalization, information technology, and multimedia.

Postmodernism

We are in the midst of a major cultural change. Some say that the shift from modernity to post- modernity is the most significant change since the industrial revolution. Others point out that the change that we are undergoing includes a shift from print culture to the electronic culture.

Modernity centered on a quest for knowledge through the scientific method and reason. The general societal belief was that Truth (capital T) could be discerned through reason and observation. In post-modernity, the scientific method is sidelined for a more multi-dimension, intuitive approach. Society is more pessimistic about being able to discern real Truth. A recent Barna survey showed that 70% of X generations claims absolute truth is non-existent, but rather that all truth is relative

and personal.²⁰ Korean society and culture was changing from modernity to post-modernity. It is a cultural, social, and political challenge to Korean society and Christianity.

What are the different characteristics between modernity and post-modernity?

Russ Dalton contrasts major differences between modernity and post-modernity as follows:²¹

Table 1. The Major Contrasts between Modernity and Post-Modernity

Modernity	Post-modernity
Reason	Experience
Abstract ideas	Images, Concrete Stories
Cognitive Knowing	Affective and Ethical Knowing
Truth known as Universal	Truth known as Contextual
Focus on Author and Text as objective authority	Focus on Reader and Text, human author
Newtonian Physics	Quantum Physics
Moral principles as formula for all	Virtues of our faith community and our canonical stories
Linear, Solitary	Non-linear, multiple inputs
“Clear” answer	Mystery
Reasonable religion	Faith-beyond our understanding
Natural	Supernatural
Adding Faith to Reason	Adding Reason to Faith

According to Russ Dalton, “some fear that by engaging the postmodern culture the church is compromising its heritage. I believe that the opposite is true. Our modernistic approach was a concession to the culture of the day, a compromise if you will. We tried desperately to downplay the necessary faith and mystery of Christianity, and highlighted its rational, modern characteristics. Then, after people started listening we tentatively tried to move them toward those postmodern

²⁰ George Barna, *The Invisible Generation: Baby Busters* (Glendale, CA: Barna Research Group, 1992), 81.

²¹ Russ Dalton, “Modernity vs Post-modernity”, Hand out Print (Dayton OH: United Theological Seminary)

elements.”²² Contemporary culture is growing into a postmodern culture.

Postmodern society is very related to the electronic culture. Eddie Gibbs, in his book

Next Church, describes about the postmodernist as follows:

Postmodernist do not live in isolation. On the contrary, they are computer- savvy people connected by the World Wide Web of the electronic global village. This virtual community provides a market –place ideas. It represents a virtual reality that is paradoxically both anonymous and intimate. It is a world in which you can invent yourself and create multiple personalities.²³

Next, Eddie Gibbs mentions the different characteristics of the modern and postmodern as following.²⁴

Table 2. The Different Characteristics between Modern and Postmodern

Modern	Postmodern
Centralized hierarchies	Decentralized networks
Predictable world and long range strategic planning and goal setting	Unpredictable world required a rapid response of “plan-do”
Confidence regarding human ability to manage the present and face the future	Uncertainly in dealing with the present, and pessimism and paranoia in considering the future
Change initiated at the center	Change initiated at the periphery

Aubrey and Michael Malphurs wrote of a clash between modernism and postmodernism:²⁵

Table 3. The Classified Clash between Modernism and Postmodernism

Modernism	Postmodernism
Industrial Revolution	Information Revolution

²² Ibid.

²³ Eddie Gibbs, *Next Church* (Downers Grove, IL: InterVarsity Press, 2000), 24.

²⁴ Ibid., 25.

²⁵ Malphurs, *Church Next*, 77.

Nationalism	Globalism
Autonomous self	Authentic community
Authority: reason	Authority: experience
Optimism	Pessimism
Man is good	Man is bad
Natural world	Supernatural world
Skeptical	Spiritual
Didactic	Narratives
Scientists, educator	Artists, poets
Non contradiction	Contradiction
Discover truth (scientific method)	Create truth
Metanarrative	Metanarratives

Our society's challenges are daunting because the traditional, modernism, and postmodernism phases are not sequential but exist side by side.

In postmodernism all religions and worldviews are considered equally valid. Sometimes, in a buffet style approach to religion, postmodernists will choose a little bit from several different religions and worldviews and put them together.

Postmodernist tendencies are evident even in the language of the new generation.

They have been shown to use many more qualifying phrases such as, "perhaps", "sometimes", and "in my opinion,"²⁶ all to indicate openness to other viewpoints.

Listen to how one postmodernist describes this shift in values:

Of course we may have been doing the right thing during modernity-It is just that what was once right is now wrong. Times have changed. Makes you think that maybe what we so earnestly advocate today as "postmodernity" may be viewed as wrong in a few years time, too. If this is true then maybe we should talk about our present convictions with more modesty.²⁷

While the postmodern generation lived out of a philosophy that rejected the modern

²⁶ Karen Richie, *Marketing to Generation X* (New York: Lexington Books, 1995), 36.

²⁷ Tony Jones, *Postmodern Youth Ministry* (Grand Rapids, MI: Zondervan, 2001), 40.

views of the mid-twentieth century, new generations live in post-modern times.

Rather than tearing down what was before, new generations are creating a worldview that has experience at its center. In an experience-based culture, choices and decisions are made according to what is true for the individual. Values are built on the results of life-shaping events and experiences that inform what is right and wrong, what is real and what is false.²⁸

Today Korean society has also moved from the modern to the postmodern. Our Korean culture is facing the impact of a new culture of postmodernity. In postmodern society, Christianity no longer provides for many persons absolute truth, value, and worldview, but instead a relative value and truth.

Secularism

Today Korean society is facing challenges within secularism. According to Wikipedia, the free encyclopedia, secularism means:

- in philosophy, the belief that one's own life can be best lived, and the universe best understood, with little or no reference to a god or gods or other supernatural concept.
- in society, any of a range of situations where a society less automatically assume religious beliefs to be either widely shared or a basis for conflict in various forms, than in recent generations of the same society.²⁹

In a predominately Christian society, secularism means that Christianity and God are

²⁸ Crag K. Miller and Mary Jane P. Norton, *Making God Real for a New Generation* (Nashville, TN: Discipleship Resources, 2003), 20.

²⁹ Wikipedia, The Free Encyclopedia, "Secularism," <http://en.wikipedia.org> (January 15, 2001)

not as important in most people's lives as they once were. George G. Hunter III argues that "Now, Christians can perceive secularity as a threat and they usually do, but it has a flip side. Secular only means that the people are not substantially influenced by Christianity. It does not mean they are 'irreligious'"³⁰ Secularism means that rejects any form of religious faith in the contemporary culture. Contemporary Christianity has lost its influence over the cultural, social, political, and moral areas of human life.

Korean Christianity and the church do not change and influence actively contemporary people in secular culture. Contemporary people do not listen to the message of God but choose it. Secularized people do not take seriously the demands of Christianity's truth in secular culture. According to Hunter in his book, *How to Reach Secular People*,³¹

Christianity is not alone in experiencing difficulty in communicating its message and way of life in a secularized culture. Virtually every religion, philosophy, and ideology finds that secularity has not made its way easy, but a secular culture especially challenges religions like Christianity whose core truth claims are not negotiable.³²

Secularism in Korean Society is the rejections of God and religious faith. Secular culture has invaded deeply into Korean Christianity. As a result, it came out negative religious functions for the Korean Church and Christianity. In a secularized society, Korean Christianity is experiencing difficulty in communicating its message and way

³⁰ Hunter, *Church*, 20.

³¹ George G. Hunter, *How to Reach Secular People* (Nashville, TN: Abingdon Press, 1991).

³² *Ibid.*, 33.

of life.

Globalization

One of the particular social changes in the electronic culture is the move toward globalization. Globalization can be defined as “the set of processes that yields a single world.”³³ Globalization is the process by which societies become interdependent in aspects of their values, culture, economics, social, and political. It is easy to communicate interdependent relationships through mass media in the electronic culture. In science, economics, information technology, communication, or multimedia, globalization is growing worldwide in linkage.

According to Howard A. Snyder in “Think Globally-Act Locally”

Online society presents an odd paradox: It no longer makes any difference where on Earth you live. Yet in another sense, it makes all the difference in the world. Distance is a minor matter in an online world—at least for those with access. One can be in contact with key people anywhere by phone, fax, and computer.³⁴

Global society has entered the Online Age, the world of instant access. Accelerating change has reached a critical point where all parts of the globe are electronically linked.³⁵ This global society is connected by the development of information technology. In the global society we see progress through the Internet. The Internet access connects us worldwide, which is software with a common shape of organizing and processing data and information.

³³ Roland Robertson, *Globalization: Social Theory and Global Culture* (Thousand Oaks, CA: Sage Publications, 1992), 396.

³⁴ Howard A. Snyder, *Earth Currents* (Nashville, TN: Abingdon Press, 1995), 44.

³⁵ *Ibid.*, 37.

Information Technology

Today Korean society is moving from an industrial society toward an information technology. In Korean society, what is the characteristics of between an industrial society and an informational technology society? (Table 4)

Table 4. The Contrasts between an Industrial Society and an Information Technology Society

Industrial Society	Information Technology Society
Society structure of authoritative pyramid type	Society structure of networking type
The power of organization	The profession and creation of an individual
The social structure of a large size	The social structure of a small size
Standard, Concentration, Centralization of Power	Dispersion, Decentralization, Non-standard

Sung- Hee Lee, in his book, *Future Society and Future Church*,³⁶ argued a characteristic form of information society for the future by discussing the expected changes for the Korean society in the twenty-first century as follows:

The information means the knowledge, and depend on knowledge that is called knowledge society. The information technology society motives foundation of a social actions that is called an electronic society. The information society means the high era of technology that is called the high- technology society.³⁷

Now Korean society is called the knowledge society, electronic society, and high-technology society. The impact of the information society influenced all of areas; economy, society, culture, education, and mass media. Hae-Suk Oh mentions the

³⁶ Sung-Hee Lee, *Mirae Sahweo was Mirae Kyohoi* [Future Society and Future Church] (Seoul, Korea: The Christian Literature Society, 1996).

³⁷ Ibid., 115.

economic change in information society as follows:

The economic distinction of the information society is the structural change in the labor force. In the agriculture and industrial society, most of the labor force is involved in the farming and factory industry....however in the information society, most of the labor force engages in the production of information goods.³⁸

In the information society, the result is not a manufactured product, but knowledge. According to Sung Hee Lee, "In the information society, a new industrial pattern, which is computer, electronic source, software, telecommunication, robot, database, and information service, leads the contemporary society."³⁹

Above all, the development of information technology brought out the changing of communication and media. Until now, we have mainly used a radio, television, newspaper, post mail, and telephones as the media of communication. However, now, we have changed mainly using the computer, telecommunication, Internet, cell phone, DVD, and e-mail as mediums of communication.

Walter P. Wilson argued that our communication models and information technologies may have to change very quickly. Information Technology is causing the following trends:⁴⁰

- a) Everything now shifts from atoms to bits
- b) The rules of business have changed and continue to change

³⁸ Hae-Suk Oh, "Internet sidae ui Mirae Gasang Kyohoi" [Future Virtual Church in the Internet Era] in *Cyber Culture and The Strategy of Christianity Culture* ed. Hae-Suk Oh, (Seoul, Korea: Qumran Publing House, 1999), 165-166.

³⁹ Sung Hee Lee, *Mirae sahweo was Mirae Kyohoi*, 104.

⁴⁰ Walter P. Wilson, *The Internet Church* (Nashville, TN: Word Publishing, 2000), 59-60.

- c) Instant information is the norm; the information float is gone
- d) The world is borderless and timeless
- e) The Internet becomes the global community and town square
- f) Power is shifting to the individual, the segment of one
- g) Ubiquitous technology has invaded everything around us
- h) The marketplace is now the computer
- i) No authority controls the World Wide Web
- j) The techno-elite will provide de facto leadership
- k) Machines will become more creative than people
- l) Learning has now become the highest skill
- m) The neobiological civilization of intelligent machines is arriving

• This is by no means an exhaustive list of the changes we see taking place across the world. Today Korea society also is shifting quickly with the changing trends of information technology.

Multimedia

According to Alvin Toffler, he explained that the transforming environment of the future was 'the third wave', it was exactly the information period which was moving intellectual information and the electronic industrial society.⁴¹ On the other side, John Naisbitt as scholar of the future, stated that in the future knowledge and information was more important than capital, and predicted that the information

⁴¹ Alvin Toffler, *The Third Wave* (New York, NY: William Morrow and Company, INC., 1980), 25-26.

society was deciding information based on data. The changes was much faster and bigger than our prediction.⁴²

The reality of the information society represented specially the fast development of multimedia, and it spreads its influence on all areas in information society. So the era of multimedia means spreading multimedia in popular culture and society. It influences a variety of functions of human life and our society.

Definition the Multimedia

The concept of the multimedia has a variety of definitions and meanings, so it is not a one side definition. Gary G, Bitter in his book, *Macmillan Encyclopedia of Computers*, figures out as follows:

Multimedia is a technology platform that allows the user to combine text, graphics, animation, voice, music, and full-motion video in computer-controlled applications. The evolution of the technological capabilities of computers, television sets, and audio systems has encouraged such diverse industries as publishing, telecommunications, computers, and others to invest considerable time and money in research and development. The term *multimedia* applies to a very broad range systems composed of varied combinations of sound, visuals, and text.⁴³

The multimedia is designating a type of computer application that can combine text, graphics, full-motion video, and sound into an integrated package. It includes a variety of media such as; image, video, audio, and animation, the presentation of which is controlled interactively by the user.⁴⁴

⁴² John Naisbitt, *Global Paradox* (New York, NY: Avon Books, 1994), 27.

⁴³ Gary G. Bitter, *Macmillan Encyclopedia of Computers* (New York, NY: Macmillan Publishing Company, 1992), 683.

According to In Sik Choi, a faulty member of Seoul Theological Seminary, Korea, the multimedia computer combined the use of a single media a variety of types of information such as letter, number, graphic, picture, audio, image, and animation. Thus multimedia in our contemporary society, means that it provides a variety of a multi-sensory stimulus of computer than combined meaning of a condition in each media.⁴⁵ The multimedia has been coined to cover all of the combined use of text, voice, music, video, graphics, and other forms of data to intensify the computer's role as a communication device.⁴⁶ Lee Sung Hee agued that the multimedia did not focus on a special media, but combined simultaneously interaction of multimedia as a new media. As a result, the multimedia argued a single integration with image, letter, and audio in the computer.⁴⁷

The Process of Media Development

Table 5. The Classification of Media (Korea)

Years	Era Classification	Major Characteristics and Contents
Until 1960	Print media era	The record, preservation, delivery of information (book, newspaper, magazine)
1960-1970	Radio wave media era	The voice delivery of information (speaker, telephone, radio)
1980	Image media era	The voice and image

⁴⁴ America Heritage Dictionaries, *Dictionary of Computer Words* (Boston, New York: Houghton Mifflin Company, 1998), 179.

⁴⁵ In Sik Choi, *Mirae Kyohoiwa Mirae Shinhak* [The Future Church and The Future Theology] (Seoul, Korea: The Christian Literature Society, 1996), 39.

⁴⁶ Ibid., 40.

⁴⁷ Lee, *Miraesahoi wa Miraekyohoi*, 113.

		delivery of information (movie, television)
Later 1980	New media era	The used complexity of media forms, The communication era of mutual direction (CATV)
Later 1990	Multimedia era	The globalization, The combine of information such as audio, video, graphic, animation (audio+ video+ computer)

The Characteristics of Multimedia

The multimedia has several important characteristics. I would like to explain some characteristics of the multimedia in this study. These characteristics included the diversification of information, the communication of mutual direction, virtual reality, and the era of know-where. Such characteristics are described as follows:

A. The Diversity of Information

The multimedia deals with a variety of combined information forms such as image, letter, music, and audio. Then it can be combined in diversified communications. So the contents of information is more practical, closely real, and easily changed.

B. The Communication of Mutual Direction

Every communication system changed from a one side system to a mutual direction system. Until now, the media was located on the side of sender, the multimedia was completed by interaction between sender and receiver. Now the

receiver can be either accepted or rejected by the sender.⁴⁸

C. The Era of Know-Where

The industry society focus was the importance Know-How, but now the multimedia era focuses on where to get the necessary information? That is to say “Know-Where.”

D. Virtual Reality

The multimedia is developing the technology of virtual reality. Throughout the multimedia, the technology of virtual reality has developed the feeling of multi-sensory. Virtual reality is experiencing not the reality of the world but psychological reality by the automatic control of physical function which is providing the information and sensitive framework in a computer.

Jonathan Bignell, in his book *Postmodern Media Culture*, explains the virtual reality system as follows:

The virtual reality system uses binocular screens close to the viewer's eyes, together with sensors attached to parts of the body, so that a virtual environment can be presented on the screens to the user. This is a simulation produced mathematically by a computer, and the feedback of actions by the user into this virtual environment produces an impression of movement and activity by the user in the virtual world.⁴⁹

According to Walter P. Wilson, virtual reality figures out an interactive, three-

⁴⁸ Yoi Sik Kim, “The Church and Ministry of the Multimedia” [Theology and World] (Seoul, Korea: Hankuk Theology Institute, Fall 1996), 21-214.

⁴⁹ Jonathan Bigbell, *Postmodern Media Culture* (Edinburgh, England: Edinburgh University Press Ltd, 2000), 201.

dimensional world on a computer that simulates real life in appearance.⁵⁰ Sung Bae Jang argued that virtual reality was not both the place of mind and the place of physical, but the space of process. This world of process was the world of relationality. We have dialogue with real persons in virtual reality.⁵¹ As a result, virtual reality brought out virtual society as well as virtual church.

According to Jin Nyeon Kim, the characteristics of the multimedia are interactivity, digitalization, integration, and networking. This multimedia technology integrates new appeared media through a computer and communication equipment.⁵²

⁵⁰ Walter P. Wilson, *The Internet Church* (Nashville, TN: Word Publishing, 2000), 173.

⁵¹ Jang, *Kyohoi, Cyberspace*, 286.

⁵² Jin Nyeon Kim, "The Multimedia Impact and the Church Alternative" [Christian, the Internet, Multimedia] (Seoul, Korea: Christian Digest Publish, 1996), 174-77.

PART TWO

THE NEW GENERATION AND THE ELECTRONIC CULTURE

The electronic culture of the Korean new generation is located in a rapidly changing society. The new generation is closely connected with this social change, because they are related widely to the electronic culture. In electronic culture, the new generation is compatible to social, political, cultural, and religious change. Today the new generation is challenging new circumstances through multimedia and information technology.

In this part, I would like to explain the background of the new generation in Korea such as; biological, economic, and religious background. We need to understand the background of the Korean new generation in order to know them in their circumstances. Without understanding their background, we can not know exactly about their life, worldview, culture, and characteristic.

In chapter four, I would like to articulate the background of the Korea new generation based on a review of some books. In chapter five, I focus on the cultural characteristics of the new generation in the cognitive, affective, and evaluative dimension.

CHAPTER FOUR

THE BACKGROUND OF THE NEW GENERATION IN KOREA

The Korean new generation has a different culture than prior generations.

The new generation has a different background in values, worldview, and culture than their parents and grandparents' generation. Their background is a different circumstance with respect to biological, economical, and social factors.

This research focuses on the Korean new generation, which was born between 1977 and 1987. They are currently sixteen to twenty-six years of age. Most of new generation is composed of high school students, college students, and workers. The period is distinguishable from the previous era in the areas of biology, economics, society, and religion. It is very significant to research the background of the Korean new generation.

Biological Background

The original standard of a generation's classification⁵³ is a biological standard, but is related directly to the social and cultural characteristics experienced by the younger generation era in any generation peoples. Today, the figuring characteristics of the N-generation is the representative current experience and how it affects the cultural characteristics of new generation.⁵⁴ For example, the '386 generation'⁵⁵ in Korea could reflect the characteristics of the social and cultural

⁵³ Sang Min Hwang, "The insight of psychologist look at the N-generation," [Han Kyeo Lyeoi 21], Num 279, (1999), 15.

⁵⁴ Ibid, 18.

experience in younger generation during 1980 years of era.

The Generation of Liberation and Restoration (1945-1960)

The generation of restoration and liberation has spent its efforts in controlling financial economics and ideology, because of the liberation from Japan⁵⁶ and Korea War⁵⁷ during their adolescent period. This period involved processing liberation, war, and restoration, which was the period of derangement. The characteristics of this generation was that they lived in difficult circumstances, but they had a dream for the future. They have respected an older people, respected the central value of the group and community.

The Generation of Modernization (The Decade of the 1960's)

The generation of modernization spent their time on the economic development of military government during their adolescent period. This period brought in something of modern in traditional value system. So this period dealt with a negative aspects of society and culture. They looked at new values and worldview perspectives, and tended to depend on America's values. This generation experienced the development of social and economic aspects of society. The generation of modernization focused on cooperation and community through the *Sae Ma Yil* movement.⁵⁸ The period was based on the development of economics by President Sung Hee Park; such as a military government.

⁵⁵ The 386 generation is just the generation preceding the new generation.

⁵⁶ Liberation and independence from Japan came on August 15, 1945.

⁵⁷ Korea War between South Korea and North Korea began on June 25, 1950

⁵⁸ This was President Sung Hee Park' movement for economic development.

The Generation of Economic Rehabilitation (The Decade of the 1970's)

The generation of economic rehabilitation spent their efforts on the promoting exports during their adolescent period. This generation had a value both traditional service and a freedom of non-interference from between their parents and children. This generation had a so many conflicts in value between their parent and their children. This generation had too much pride in the economic development in Korea.

The Generation of Democracy (The Period Starting in 1980)

The generation of democracy was also called the generation of 386.⁵⁹ This generation has spent their efforts in the democracy movement in Korea during their adolescent period. This generation of democracy valued the individual more than community. They valued and focused on the meaning of life individual. This period became one of independent economics in Korea, and brought out a citizen consciousness about globalization and democracy. This generation experienced greater economic abundance than the prior to generations.

The New Generation (The “N” Generation-The Period of the 1990s)

This generation was called the Net, Network, Internet, and Digital generation. In Sik Choi in his book, *Jesus and Cyber World*, describes about the understanding new generation as follows:⁶⁰

⁵⁹ Those age 34 to 43 in 2003, they went to college in the 1980s, and were born between 1960 and 1969. The 386 generation practically led the democratic movement in the 1980's in Korea.

⁶⁰ In Sik Choi, *Yeosu wa Cyber Seoi Kyeo* [Jesus and Cyber World] (Seoul, Korea: Korea Christian Literature, 2001), 129.

The new generation is a C(computer)-generation. This generation focuses on Cyber generation with a computer. This C-generation leads cyber communication pursuing from a transitional order and world to the change in chip, card, cable, and code.

This generation witnessed the development of multimedia and the information technology during their adolescent period. This generation was enjoying a computer and the Internet, and was communicating with each other using digital and multimedia technologies. This generation was with professional information and the computer more than any other generation. This period brought out widely the culture of the new information communication, the appearance and the expansion of a digital media.

The cyberspace of the Internet expressed a new life space and the context of self-expression for the new generation, and made necessary the use of the Cell Phone with PCS in their life. In childhood, this generation accessed entertainment, education, shopping, and friendship through the network environment. They liked to be active in cyberspace during their life time, and were moved by the information and emotion. They also had too much information and knowledge, and pursued the cultural characteristics of sensitivity and individuality.

Religious Background

The Korean culture has some several traditional religions, such as Buddhism, Shamanism⁶¹, Chondo-Gyo(the first syncretic religion), and Confucianism. The traditional and syncretic Korean religions influenced and shaped Korea's culture and

⁶¹ Shamanism influenced strongly the Korean peoples' values and faith. This is called *Musok-Kyo* or folk religion in Korea.

society.

From the early years of Korean history until this day the religious life of the Korean people is characterized by the dominance of the primitive religious phenomena called Shamanism. This religious life centers around shamans who are thought to have a special technique of ecstasy.⁶²

Dong Shik Ryu, a Korean theologian of cultural theology, describes Shamanism in the religious history of Korea as follow:

Before the introduction of Buddhism and Confucianism into Korea from China in the beginning of 4th century A.D. Shamanism, absorbed into *Pungryudo*,⁶³ was the main religion in Korea. Of course, Shamanism, was not the indigenous traditional religion of Korea. It is a primitive religion spread widely not only in Siberia, Mongol, Manchuria, China, Korea, and Japan. It is combined with *Pungryudo* in Korea from the Paleolithic era on over so many centuries that it is hard to distinguish them. So, *Pungryudo* is a Korean Shamanism.⁶⁴

However, from a phenomenological point of view, both Shamanism and *Pungryudo* are inseparable in Korea. Korean *Pungryudo* Shamanism became the dominant religion in one period of Korean history.⁶⁵ Korean Shamanism is not an extinct ancient religion, nor a simple primitive religion. It is not only a remnant of old Korean religion, but also a living religious phenomenon renewing in the form of folk

⁶² Wi Jo Kang, *Religion and Politics in Korea: Under the Japanese Rule* (Lewiston, New York: Edwin Mellen Press, 1987), 1.

⁶³ The original religious way of Korea based on Hananim faith. Literal meaning is "The Way of Flowing Wind."

⁶⁴ Tong Shik Ryu, *The History and the Structure of Korean Shamanism* (Seoul, Korea: Yonsei Press, 1975), 25.

⁶⁵ Kyong Jae Kim, *Christianity and the Encounter of Asian Religions* (Uitgeverij Boekencentrum, Zoetermeer: Boekencentrum Publishing House, 1994), 66.

beliefs even in modern Korean society.⁶⁶ In the *Chosun* period, Shamanism was oppressed and its religious function was denied, when Confucianism became the controlling factor of socio-political ideology in Korean culture. In spite of repression, Shamanism still now served as the true religion of the common people in Korea.

In the period of the *Koryo* Dynasty (935-1392), Buddhism was the dominant religion.⁶⁷ Especially in the eleventh century which was a period of intellectual and cultural ferment. Buddhist literature also experienced growth during this period. The greatest Buddhist literary achievement of this age was the creation of the first of several compilations of Buddhist scriptures made during the *Koryo* period.⁶⁸ Buddhist influence on art and architecture was an important component of *Koryo* culture.⁶⁹ At that time, Korean Buddhism had been “mountain Buddhism” rather than “community Buddhism.”⁷⁰

Although Buddhism remained the dominant intellectual and religious force in *Koryo* period, Confucianism continued to increase in importance, especially in its influence upon the apparatus of government. In 958, from the time of King Songjong, Confucianism became the accepted philosophy of government.⁷¹ After King Songjong, the growth of Confucian institutes of learning began in *Koryo* the

⁶⁶ Ryu, *Korean Shamanism*, 67.

⁶⁷ Korean Overseas Information Service, *Handbook*, 136.

⁶⁸ James Huntley Grayson, *Korea: A Religious History* (Oxford, England: Clarendon Press, 1989), 109.

⁶⁹ *Ibid.*, 112.

⁷⁰ Korean Overseas Information Service, *Handbook*, 136.

⁷¹ *Ibid.*, 115.

culture. In *Koryo* the period, the influence of Buddhism was spread widely all areas to people, however the Confucian ideas also spread slowly in *Koryo*'s culture and society.

Throughout the *Chosun* Dynasty (1392-1910), Confucianism was the dominant religion. From the foundation of the *Chosun* Dynasty, Confucianism strongly influenced Korean society on political, cultural, and social levels. Neo-Confucianism was the dominant mode of philosophical reflection, which in turn exercised a tremendous influence on art, letters, and music.⁷² Confucianism facilitated control by the upper classes who dominated lower classes. Confucianism was widely used as a ruling ideology.

Confucianism's influence over Korean society and culture was still enormous. James Huntley Grayson points out that the characteristics of Korean culture were refashioned on a rigid Neo-Confucian pattern as follows:

On the structural level, the living patterns of modern Koreans, the importance of the extended-family group, the continued performance of the *Chesa*⁷³ or ancestral rites, all owe their continuity to the social influence of Confucianism. On the cognitive level, attachment to one's family, loyalty to one's friends, and respect for one's teachers all owe their existence to the continuation of Confucian social influence on Korea culture.⁷⁴

Now the Korea society is still dominated by Confucian concepts of filial piety, loyalty, and formal propriety, more in the older generation than, in the younger

⁷² Grayson, *Korea*, 213.

⁷³ Today, Korean *Chesa* is still important in ancestor veneration. The ceremony of *Chesa* respects the ancestors. Historically Korean Christians were not permitted by their churches to participate in *Chesa* which was called idol worship.

⁷⁴ Grayson, *Korea*, 216.

generation(new generation), in such case, Korean society may yet be called a Confucian society.

However, Korean society grew through rapid industrialization, technologization, urbanization, and the multimedia society. The new generation does not accept the traditional authority and system, which came from Confucianism.

At the end of the nineteenth century when it seemed as if Korea might be absorbed by the Western Powers and that her religious traditions might be supplanted by Catholicism, a young scholar Kyongju developed a new religion synthesizing important aspects of Korean traditional religion.⁷⁵ That was called *Tonghak* (Eastern Learning), this movement came to be known as *Chondogyo*. The principal characteristics of *Chondo-gyo* are three fold: the belief in a Supreme Being, the identity of the believer with this deity, and the belief in curative magic. The core system of belief is clearly based upon the primal shamanistic religion of Korea with various additions.⁷⁶

Although *Chondo-gyo* uses the Catholic word of God, *Chonju*⁷⁷, it is Protestantism which has most influenced its form of worship. This was obviously a later development. This influence of Protestantism does indicate, however, that protestant Christianity was the most dynamic religious force in early twentieth-century Korea and consequently the model which was to be imitated.⁷⁸

Therefore, Korea society and culture was influenced widely by Korean

⁷⁵ Ibid., 234.

⁷⁶ Grayson, *Korea*, 237.

⁷⁷ Korean Catholics' called God *Chonju*.

⁷⁸ Grayson, *Korea*, 239.

traditional religions; such as Shamanism, Buddhism, Confucianism, and Chondogyo. These religions have also had been an influence on Korean family life and value.

However, changing in the late decades of the twentieth century, the Korean Christianity was the distinguished religion in the modern Korean society. Through the growth of Christianity it had a wide to influence on Korean society. In this time, Korean society identified with the modernization and industrialization from Western's influence. At that time, Korean's new generation has grown under Western's culture and society.

Economic Background

The economy was devastated by the effects of the 1950-1953 Korea war in Korea. During the 1960's period, Korea suffered from many of the difficulties facing less developed countries today. In addition to its extreme poverty, the population was growing by three percent annually, and unemployment and underemployment were pervasive. Domestic savings were negligible; Korea had no significant exports and depended on imports for both raw materials and most manufactured goods.⁷⁹

Under these conditions, President Chung Hee Park did everything possible to mobilize the creative energy of the Korea people to build an economy. He made a five-year plan for economics development in 1962. As a result of the economic development plan of, real GNP has expanded by an average of more than 8 percent per year for the past 30 years.⁸⁰ Korea's GNP grew from \$2.3 billion in 1962 to \$295 billion in 1992, and per capita GNP increased from a meager \$87 to \$6700, all

⁷⁹ Korea Overseas Information Service, *Hand book*, 365.

⁸⁰ *Ibid.*, 372.

at current prices. The manufacturing sector enlarged its share of the GNP from 14.3 percent in 1962 to 27.3 percent in 1992.⁸¹

The Korean economy has developed quickly since Korea started its five-years development plan in 1962. Korea's economy brought about enormous change and growth in exports and industry at this time. This remarkable growth is attributed mainly to the effective combination of government, technology, and cheap foreign capital. At that time, most Koreans were deeply concerned about the future of the Korean economy and felt the need for drastic reforms to revitalize the economy and nurture its competitiveness.

The new generation was born at this time and was living in a relatively prosperous economic environment compared to the previous generation. The economic growth influenced strongly the life patterns and values in the new generation.. Their parent's generation had important customs and values from Confucianism, valuing of authority, and the centralism of male. However, the new generation rejects authority and value of Confucianism in their life style. The rapid economic growth brought about abundance and a consuming culture to the new generation. Their parent's generation had a difficult economic situation, and lived with poverty. In economic development, the new generation was living an abundant consuming culture and life.

Dong Il Hwang defines the new generation as materialistic. He figures out it as follows that:

The present stage of Korea capitalism is moving from a production-centered trend to a consumer-centered trend. It calls the new

⁸¹ Ibid., 364.

generation to a consumer paradise on the earth as new customer. Thus, new generation is not a producer but a customer economically, and they culturally are the main customer of popular and consumption culture...the new enterprise that is introduced as the cultural industry in Korea-youth fashion, film, music, MTV, coffee house, and the 24 hour fast food shop-focuses on the new generation....The purchasing power of the new generation is given by their parent generation, which saved economical surplus for the last thirty years.⁸²

In Korea modern consumption culture, the new generation enjoys consuming and the purchasing life and values. As a result of this economic development, the Korea new generation has brought into a rapidly consuming and purchasing lifestyle culture. It is very important to change the culture of the Korean new generation, more so than their parent's generation.

⁸² Dong IL Hwang, "New Generation, Sin Generation, Sever Generation, and Capitalism" in *Hondonkoa Jilseo* [Chaos and Order], ed. Seung-Po KuK (Seoul: Practical Culture Study Co. 1992), 60-61.

CHAPTER FIVE

THE CHARACTERISTIC OF THE NEW GENERATION

In this chapter, I will explain the characteristic of the Korean new generation through field research. For this research, I will describe the background of my field research. And then, I will survey the characteristic of the new generation in Seoul . From this survey, I want to confirm the culture and its characteristics of the new generation in Seoul. Above all, I will try to mention the favorite music of the new generation and what they enjoy best as a use of free time in their culture. Through this survey, I will find their cultural tendency and develop an understanding of Korean culture. This will help us understand the culture and its characteristics with respect to the new generation.

Data Description

The primary data for this study came from a **field survey** of the Korean new generation in Seoul. The survey was conducted between July and August, 2003. This research leads to a significant understanding of the new generation and its characteristics in electronic culture.

Field Survey

The survey used identical questions and wording to ensure that the findings would be commensurate and comparative. The survey chose open-ended questions that focused on six major topics: 1) personal questions, including sex, age, religion, and occupation; 2) culture and characteristics of the new generation; 3) the

multimedia; 4) images of the Korean churches and Christianity; 5) the Korean church and evangelism; and 6) the ideal church for the new generation.

This survey tried to find the cultural characteristics of the new generation; therefore, the questionnaire was designed to allow the respondents to express their opinions and thoughts freely. Responses were selected from 433 people in several population of Seoul including persons in schools, churches, streets, business offices, and parks. It was carried out in just one urban city of Korea. Of these persons, 300 completed the questionnaire.

Of the three hundred respondents in my survey, one hundred twenty five were male and one hundred seventy five were female (Table 6).

Table 6. Genders of respondents (Question # A-1)

Sex	Frequency	Percent
Male	125	41.6
Female	175	58.4
Total	300	100.0

Their age varied from 16 years-old to 26 years old. The distribution chart (Table 7) is _____ as follows:

Table 7. Ages of Respondents (Question # A-2)

Age	Male	Female	Frequency	Percent
16-19	45	53	98	32.6
20-22	40	64	104	34.7
23-24	23	35	58	19.3
25-27	16	22	38	12.7
Others	1	1	2	0.7
Total	125	175	300	100.0

Their religion also varied. The majority had no religion, which made up 41.6% percent of the respondents (Table 8).

Table 8. Religions of Respondents (Question # A-3)

Religions	Male	Female	Frequency	Percent
Protestant	39	53	92	30.7
Catholic	20	21	41	13.7
Buddhist	13	19	32	10.7
Confucian	2	5	7	2.3
Non-Religion	50	75	125	41.6
Others	1	2	3	1
Total	125	175	300	100.0

Respondents were composed of several religions, but 72 % respondents were both Protestant and non-religion.

Their occupations were students (high school, college, and graduate school), workers, and others (Table 9).

Table 9. Occupations of Respondents (Question # A-4)

Occupation	Male	Female	Frequency	Percent
High School	43	59	103	34.3
College	53	62	115	38.3
Graduate School	2	4	6	2.0
Worker	15	32	47	15.7
Others	11	18	29	9.7
Total	125	175	300	100.0

72.6% of the respondents were both high school and college students. For cultural characteristics of the new generation, this survey endeavored to find at what do they most often do when they have free time? They picked up two questions (Table 10).

Table 10. Which do you most often do when you have free time? (Question # B-1)

Free Time	Male	Female	Frequency	Percent
Connects with Friends	55	84	139	23.2

Watch T.V	27	56	83	13.8
Listen to Music	25	48	73	12.2
Play Sports	21	5	26	4.3
Watch a Video	13	16	29	4.8
Play Internet	79	99	198	33.0
Read a Book	7	20	27	4.7
Connect With Family	1	2	3	0.5
Others	1	20	21	3.5
Total	250	350	600	100.0

For respondents, the top three answers were “play internet” (33percent), “connects with friends”(23.2 percent), and “watch TV”(13.8 percent). Korean new generation is even interested in “play internet”, “connected with friends” in their free times. They are not interested in “connect with family”(0.5 percent), “read a book”(4.7percent), “play sports”(4.3 percent), and “watch a video”(4.8 percent).

In another set of questions, the new generation was asked, “What are your favorite kinds of music?” (Table 11)

Table 11. What are your favorite kinds of music? (Question # B-2)

Kinds of Music	Male	Female	Frequency	Percent
Rap/Hip Hop	19	13	32	10.7
Pop/Rock	25	34	59	19.7
Classical/Country	6	18	24	8.0
Gospel Song	16	31	47	15.7
Popular Song	53	75	128	42.7
Others(Jazz, Soul and Rhythem)	6	4	10	3.2
Total	125	175	300	100.0

As in all new generations, music is a critical part of their identity and is an indicator of their values. A look at the music tastes of the new generation gives us another

picture of how diverse this generation is. While popular song has a high universal appeal to the new generation, Pop/Rock music is generally heard by them and Gospel songs are heard mainly by Christian members of the new generation.

Throughout this survey, I have examined the greatest issues facing those of the new generation in Seoul . The survey could determine the understanding of facing issues about Korean new generation (Table 12). (Pick two)

Table 12. Which two are the greatest issues facing your generation?
(Question # B-3)

Facing Issues	Male	Female	Frequency	Percent
Stopping drug and alcohol	21	10	31	5.2
Violence in school	15	8	23	3.8
Sexism	20	15	35	5.8
Breakdown of the family	13	22	35	5.8
Planning the future	87	140	227	37.8
Problem of economy	28	67	95	15.8
Problem of education system	61	80	141	23.5
Others	5	8	13	2.3
Total	250	350	600	100.0

Korean's new generation is faced with "planning the future" (37.8 percent), "problem of the education and entrance college"(23.5 percent), and the "problem of economy"(15.8 percent). Now they reflected their life environment, as one high school student said about their life situation, "I has left an anxiety of future and

unstable of planning in our everyday life.” This atmosphere of anxiety about planning for the future was compounded by the unstable environment of life in Korea.

I also conducted an in- depth field survey to further my understanding of their cultural characteristics. I asked them what is the cultural characteristics of your generation? (Question # B-4). All respondents did not answer this generation on the questionnaire. This questionnaire did not give examples to them. They figured out their thoughts, feelings, and opinions about field research. From this questionnaire, I got some their thoughts and opinions. The following are significant contents and themes from new generation in Seoul, Korea.

They answered with concepts such as; freedom, individualism, diversity, personal expression, relativity, sensitivity, multimedia, internet, same group, challenge, motivation, speed, frankly self-expression, sexism, electronic culture, game, net generation, self-confidence, and openness. These answers represented their identity, values, and the culture of the Korean new generation.

Data Collection

For the data collection, I described all responses to the questionnaires. I coded the written reports of the open-ended questions based on appearing concepts and themes. I showed that the following are significant themes and contents: A) they are fragmented; B) they are individualistic; C) they are a net generation; D) they express their own feelings and thoughts frankly; E) they are same group; F) they like stars(movie, music, sport player); G) they are informational; H) they are freedom loving like and diversity; I) they have strong self-confidence and like challenges; J)

they are sensible to change; K) they are relative; L) they are analytical; M) they like the electronic culture; N) they are open; O) they are not authoritative; P) they are realistic; Q) they are pluralistic; R) they are creative; and S) they are consumer-oriented.

For the data collection, I mentioned all the contents of my field surveys. In particular I will write to include my feelings and impressions from the field surveys.

Data Analysis

I found that the new generation's answers are very diverse, but they have some common elements. In the following data analysis, responses to the questions are analyzed.¹ Throughout the data analysis, the respondent's opinion and thought are used to organize the participant responses. I could identify the cultural characteristics of new generation.

The new generation is too much different from prior generations in Korea. For the data analysis, a variety of themes that came from the field surveys were organized according to three dimensions of culture: the cognitive dimension, affective dimension, and evaluative dimension.

What is the cultural characteristics of the new generation in Seoul, Korea? In this chapter, I would like to explain the cultural characteristics of the new generation in three cultural dimensions.

¹ The main questions was, "Could you tell me the cultural characteristics of your generation?"

The Cognitive Dimension

Through my research survey, I want to explain the new generations' characteristics, divided into three categories to articulate their difference in the cognitive dimension of culture. In the cognitive dimension of culture, the way to understand the new generation culture is to apprehend mind-sets, collective thinking, and beliefs that move them to think, feel, and behave the way they do.

Non-Authoritative Thinking

Eighty five percent of the 300 respondents in my research survey stated, "I do not accept unconditional authority about my parents and the older generation." Their general response to the questionnaire is as follows:

I may obey my parents and the older generation when I accept their thinking and understand it. I reject traditional values and obedience to the elder's authority. I want to act according to my own thoughts, feelings, and standards. My thoughts are more important value than traditional thoughts and authority.

The new generation puts emphasis on themselves, their own thoughts, feelings, and standards rather than open their parents' thoughts and traditional authority. Their obedience to authority is not their parents' order and traditional society' value, but comes from their beliefs and thoughts. Such thinking in the new generation is very different from their parents' generation's thinking. Their parents' generation focuses on the traditional Korean values and family system.

The thinking of traditional Korean society involves the important values of tradition and authority, but the Korean new generation does not accept unconditional obedience to tradition and authority. Traditional Korean society was rooted in

Confucianism, which value the hierarchical social relations and the family system. It influenced the Korean way of thinking. The parents' generation has kept such traditional structure and systems. According to the Korean Overseas Information Service, in *A Handbook of Korea*, Korean family customs can be described as follows:

Traditionally, in a Korean home the head of the family was regarded as the source of authority. All family members were expected to do what was ordered or desired by the family head. Strict instructions were to be obeyed without demur. It would be have been unthinkable for children or grandchildren to place themselves in opposition to the wishes of their elders. Obedience to the superior was regarded as natural and one of the most admirable virtues.²

Under this traditional authority and order, the man and the elders older traditionally has been given the responsibility of representing, and supporting the family as well as the power to command. Order at home is maintained through obedience to superiors, that is, children obeying parents, the wife the husband, the younger the older. These customs were also due to filial piety and the Korean family structure. Thus, in this traditional Korean culture, we do not find individual rights, equality, and freedom such as we find in the Western culture.

On the other hand, the Korean new generation rejects the authority in such traditional home systems and structures. Today Korean family structure and system were changed from a traditional family structure to a nuclear family system by urbanization and industrialization. The Korean new generation has been living in a nuclear family structure. Therefore, they may think that openness, sensitivity, freedom, and non-authority are important in their life and indulge in individual

² Korean Overseas Information Services, *Handbook*, 146.

thinking.

Individualistic Thinking

According to Sung Hee Lee, a future theologian scholar in Korea, the characteristics of the new generation are as follows:

The new generation is an entirely different culture than prior generations, their own assert the distinction than any other generations. So called, the characteristics of the new generation is PANTS syndrome.³ The new generation is personal, amusement, natural, trans-border, and self-loving.⁴

The new generation focuses on self-personal thinking, respects their own quality of life, and recognizes it as the most high value. They express their own opinions, interests, hobbies, and thoughts rather than those of someone else. Their actions and thoughts are those of the self-centered. Their thoughts do not more on traditional reason, but more on sensitive feeling and emotion. They consider as important self-feeling, self-emotion, and self-decision. The new generation focuses on themselves in social relationship and communication. They are not interested in other people at school, home, and the work place. They enjoy their own expression, emotion, self-creation, and self-thinking.

Ninety percent of 300 respondents in my survey said, “I express my own sensitive feeling, strong opinion, direct thoughts, and self-control without stopping.”

A general response to the questionnaire is as follows:

³ PANTS syndrome is P(personal), A(amusement), N(natural), T(trans-border), S(self-loving).

⁴ Sung Hee Lee, *Miraesahoi*, 112.

*If I have feelings, thoughts, and opinions about something,
I express frankly my own feelings and thoughts to somebody.
My own opinion is as important and valuable as any other
peoples' thoughts and opinions. I do not care anybody else's
feeling. I am not interested in somebody else.*

The Korean new generation focuses on their own thoughts, feeling, and life. Their values are strongly self-centered and involve individualistic thinking. They put as a more important priority their own plans, time, hobby, or job than the life of the group, the benefit of community, or the value of family. They are strong on self-assertion, self-emotions, their own career, and self-confidence, avoiding the life of the community.

Various Thinking

The Korean new generation lives in contemporary culture. The Korean contemporary culture is so very different from traditional Korean culture. Traditional Korean culture was based on unified thinking and systems. It focused on harmony rather than variety. In traditional Korean society, older people were respected for their knowledge and experience; young people were to conduct themselves accordingly. Under Confucianism, traditional Korean society was based on the value of the hierarchical social relations and orders.⁵ It influenced the Korean way of thinking. In that society, younger people had to obey their elders. It was expected that younger people's thinking and opinions in harmony with those of older people. In such traditional society, younger people did not have a variety of thoughts and opinions.

⁵ Korean Oversea Information Service, *Handbook*, 149

By contrast, this research survey and interview, shows that the opinions and thoughts of the Korean new generation can be free, creative, and various. Seventy nine percent of the 300 respondents to the questionnaire agreed with the statement; “I do not care for uniformity, I like variety, creation, and freedom.” In the interview, one new generation respondent said:

If I have worn one kind of clothes, my friend also wears the same kind of clothes. I was unhappy, because I do not want to wear the same clothes as my friend. I want to make a creative style different from my friends. When I put on a named brand clothes, If my friend also put on same the clothes, I do not put on those clothes. I only want my own original stylishness in clothes, hair styles, make- up, and everything else.

The new generation wants their clothes style to differ from their friends and anyone else. They make up their own peculiar style and creative stylishness different from any other people.

Variety is a value for the new generation in cultural, social, economic, and religious forms. The Korean new generation influenced by the global network of communication and connection. The media and communication influences to the new generation. Every various things developed on Radio, Film, T.V, Cell Phone and the Internet interest the new generation. Especially, computers and the Internet provides instant access to all sorts of information and varied knowledge. Global communication networks, from Satellite T.V and the Internet, bring to cultural diversities to the Korean new generation.

Today the culture of the Korean new generation is pluralistic. The new

generation themselves have various opinions, styles, manners, interests, and thoughts. Their thoughts are more varied than those of any prior generation.

The Affective Dimension

Now I would like to explain the cultural change of Korean new generation in the affective dimension. According to Paul Hiebert, culture also has to do with the feelings people have –with their attitudes, notions of beauty, tastes in food and dress, likes and dislikes, and ways of enjoying themselves or experiencing sorrow.⁶

Through my research survey and interview, I would like to divide the cultural change of the new generation in the affective dimension in the three classes.

Open-Minded

Traditional Korean culture is too much to close-minded, so it does not appear to value one's own emotional expression, frank opinion, and thoughts about someone. In traditional culture, if they have some opinions and thoughts, they do not express their own opinion and thoughts. This is considered the behavior of virtuous people in the traditional culture and system. The previous generation more than the new generation lived in this structure and culture. Moreover, in the case of women, they were serious close –minded in their life and culture.

However, today the Korean new generation is not like the previous generation's emotion and culture. They are open-minded about thoughts, opinions, and emotions. They are open-minded to other people at home, school, work place, and anywhere. Through the Internet, they express freely their opinions and thoughts

⁶ Paul Hiebert, *Anthropological Insights for Missionaries* (Grand Rapids, MI: Baker Book House, 1985), 32.

to others. They do not care about other people's opinions. They frankly discuss their own feelings, and emotions.

In my research interview, seventy-three percent of the 300 respondents stated, "they themselves are open-minded." They answer that being in favor of open-mindedness is one of their cultural difference as compared with their previous generations. In the interview, one respondent expressed such thought as follows:

I do not want to be stopped in my opinion, thought, and feeling by an adult and other people. I think that my generation likes open-mindedness and freedom. I like to appear in my own style and show individualistic emotion to other peoples. My generation takes the view of open-mindedness about cultural, social, political, and religious characteristics.

Another respondent was a woman in her twenties three who was working as company worker. She described her relationship with a superior as follows.

When I am working at my company, I have good communication with my superior. If I have my opinion about work, I tell it frankly to my superior. Sometimes I have a different thoughts from a superior. I suggest my thoughts to the superior, even if my opinion does not get accepted. So a superior likes my open-mindedness about the business.

When I was working as an associate pastor in Korea, I led a young adult group. I more easily communicated with this younger group than with adult group. Because they were open-minded to me about the church program, opinion, and plan. They clearly answered "Yes" or "No" to any church work and program.

The traditional older generation of Koreans adhere to close-minded and respect honor, but the new generation dislikes all this system. The Korean new generations is

openhearted to showing their emotions and thoughts. Therefore their cultural characteristic in the affective dimension, first of all, is open-mindedness.

Relativistic

Korean's older generation accepts a significant perspective of the absolute truth, values, and goodness, so they attribute to judge in terms of "right" and "wrong." If someone has different opinions and thoughts, they did not relate well to different values and opinion in others.

In my research interview, fifty-four percent of the 45 respondents said, "I can not obey my parent's values. All truth, goodness, values, and religions are relative."

One interviewee responded:

My parents consider that I should always obey their opinion, so they try to adhere their own traditional ideas and values. They do not want to transform their own opinion, but I want to change from my parents' traditional ideas and thinking. My thinking is sensible and flexible. I do not accept absolute truth in everything.

Another interviewee, who was working at a business office said:

I am a non-Christian, but my parents are Christian. My parents want to go to the church every Sunday. I do not like to push my parents. For me, it is not a choice of the absolute, but it a choice of the relative. I am not sure that only Christianity is the absolute religion. I think that every religion is relative.

The new generation accepts as relative every opinion and religion, and has flexible values about their thoughts. They have an unclear sense of "right" and "wrong", so they do not believe in absolute authority and truth.

According to Tony Jones, in his book *Postmodern*,

If the 1970s was the decade of “I’m okay, you’re okay,” then we’re entering the era of “My God’s okay.” You probably already know that students find Christianity’s claim of exclusivity the most difficult to swallow. Instead their natural inclination is that all faiths contain elements of truth and any religion is a perfectly good way to express your spirituality.⁷

- According to a George Barna survey, eighty- one percent of American teenagers agreed that “when it comes to matter of morals and ethics, truth means different things to different people; no one can be absolutely positive that he or she knows the truth.”⁸ Therefore, the new generation is provided with a very different spin on truth-one that is comprehensible, relevant, compelling, practical, and consistently modeled-they can be expected to follow the path of least resistance, that is the path of relativism.⁹

The Korean new generation was influenced to reflect on this postmodernism and Western culture. So, they also do not accept absolute thoughts and truths. Their thoughts are the path of relativism to them, and everything can be relative. For the new generation, absolute ethic and truth has become less significant. In Korea’s contemporary society, thoughts and ideas open a lot of choices for the new generation. Within the new generation, truth and ethic are valid only when they can be sensible about it. The Korean new generation prefers relative values to absolute values in their life.

⁷ Tony Jones, *Postmodern* (Grand Rapids, MI: Zondervan, 2001), 33.

⁸ Barna, *Teens*, 93.

⁹ Ibid., 94.

Sensitivity Culture

The older generations of Korean was based on rational thinking. Their attitudes toward values, life, and works were formed in the crucible of scientific and an intellectual foundation. Their growth is scientific thinking, self-understanding, and objective truth in a modern society background. They were interested in society, politics, and philosophy, but the new generation is not interested in those.

In my research survey, seventy-two percent of the 300 respondents answered, “They are more sensitive than rational.” They are interesting in movies, TV, the Internet, music, and games; on the other hand, the previous generation’s most significant interest was work and study. In my survey, one respondent said:

I read some books such as; game books, computer books, cartoons, chivalry books, and fashion magazine styles. I do not like books such as; social science, philosophy, religion, and politics books. Our generation’s play space includes music video, screen, cyberspace, and video game.

The new generation tends to be sensitive to entertainment and play. According to Sung Hee Lee, the sensitive characteristics of the new generation has as an important interest fashion and the external features for the stylishness. The new generation is a visual generation. So they are accustomed to TV, movies, video, C.D, and computer simulation in media.¹⁰

In my interviews, one respondent talked about her own external features. According to her,

I want to change my body to be a slim woman. I go to a healthy

¹⁰ Sung Hee Lee, *Miraesahoi*, 62-63.

club every morning. I want to become beautiful in appearance and face. After I become a slim woman, I will wear my fashion. My interest is in beautiful external features and sensitive fashion. For a beautiful appearance and fashion, I will continue to exercise in a health club.

The older generation considers price and quality when buying clothes, but the new generation prefers style, color, and fashion sensitivity. They are the ones most influenced by music, movies, and T.V stars.

Furthermore, the new generation has their owns sensitive music and communication. They use creatively and are comfortable with the high-technology media for their communication. They send and receive letter messages in cell-phones and e-mail in computers.

In music, there is a difference in style preference between the new generation and the previous generation. The previous generation's music is meditative and quietly relative such as; Classical and Country styles, but the new generation's music is loud, sensual, fast and emotional such as: Rap, Hip Hop, Pop, and Rock styles. Their music is exciting and sensational. Music strongly influences the culture of the new generation. They like sensitive music anywhere. They like to listen to music while studying, walking, talking, and working.

The Korean new generation culture has the character of being sensitive, exciting, and entertainment- conscious.

The Evaluative Dimension

In this part, I will refer to cultural change of new generation in the evaluative dimension. Paul Hiebert declares that "each culture also has values by which it judges

human relationships to be moral or immoral. It ranks some occupations high and others low, some ways of eating proper and other ways unacceptable. Each culture system also judges the emotional expressions of human life. It teaches people what is beauty and what is ugliness, what to love and what to hate. In some cultures people are encouraged to sing in sharp, piercing voices, in others to sing in deep, mellow tones. Even within the same culture likes and dislikes vary greatly according to settings and subcultures. Finally, each culture judges values and determines right and wrong.”¹¹

By my survey and interview, I will describe the cultural changes in the evaluative dimension. For this research study, I will categorize the study data in two ways. In this evaluative dimension, I would like to analyze the characteristic of the Korean new generation in the evaluative dimension.

Consumer-Oriented

The old generation focuses on physical labor, hard work, and endurance in their life. They consider an important value to be their own role and responsibility about family and community. They try to be faithful to their own work at the home as a wife or a husband, a father or a mother. However, Korean's new generation's life is the only their own purpose and meaning. They try to enjoy the best in their life. The new generation's values and life seems to be consumer-oriented.

According to Chan Ho Kim, a faculty member at Yon Sei University:

The new generation reacts must sensitivity in consumer-oriented

¹¹ Hiebert, *Insights*, 33.

circumstances. Consumer-action transfers from individual desire to social communication in a consumer society, and the new generation leads this change in the environment. In the postmodern society, the new generation related to more consumer-oriented.¹²

In my interview, one respondent answers, “I am delighted with shopping time of my life. If I have money, I spend it to buy clothes, accessories, cosmetics, and something like that.” Now the cultural change of the Korean new generation is seriously consumer-oriented. Andrew Careaga described the new generation’s life in the consumer world as “shopping mall or catalogue consumerism, allowing us to buy our way to a connoisseurship choice and assemble them into our own versions of who we are and how we live.”¹³

When I visited a shopping mall in Korea last year, I could find so many of the new generation. The new generation became as the main customers in business. They are gathering at the shopping mall to meet a friend, enjoying life, shopping, and spending time. The shopping mall became the meaning and life to the Korean new generation in consumer society. The modern shopping mall, town style store, and street mall are composed of a consumer-oriented culture, consumer-making, and the place of a hobby in the new generation life.¹⁴ The new generation enjoys the results of the previous generation’s endeavor during the period of Korea’s economic development.

¹² Chan Ho Kim, “Information Society and The New Generation Culture,” [The Ministry and Theology] (Seoul, Korea: Du Lan No Christian Book, 7. 2000), 102.

¹³ Careaga, e *Ministry*, 50.

¹⁴ Chan Ho Kim, “*Jeongbo wha Sahoi*” 103.

Their values are formed by what they wear or have, so the new generation's culture is thoroughly consumer-oriented. These consumer-oriented people have the money to buy the money computer games, clothes, shoes, accessories, and other things like that. Members of the Korean new generation work part-time in gas stations, shopping malls, coffee shops-- anywhere to earn money. They mainly use earning to pay for entertainment, amusement, and consumer costs. This lifestyle is common in Korean society. The new generation's values are secular.

The Group of Same Age and Superstar Worship

The cultural change of the Korean new generation considers as important the same age group and superstar worship. This phenomenon is a fan culture, which the new generation shows generally demonstrates. Fan culture is composed of the communication and style in the same group. This culture is the identity of the new generation.

In my research interview, one respondent responds about the group of same age and the superstar as follow:

I like my friends more than my parents. If I have some conflicts and problems, I talk with my friends, but not my parents. I can open always to my friends. After school, I have to go everywhere with my friends. If my friend likes some movie, music, or sports superstars, I also like them. We have to make fan clubs on the Internet and off-line with friends. I am happy departing solitude, hardship, or agony when I look at the superstar. The superstar provides the life of joy and happiness. If someone has a different fan club from off-line or on-line, they become our enemy.

According to Chan Ho Kim, the meanings and functions of the same age group in the new generation can be described as follows:

First, they provide comfortable stability and support. The new generation wishes to be psychologically independent from their parents. Their friends provide psychological support and the opportunity to themselves replace their parents.

Second, they provide social position. In this period, the new generation has psychological solitude, a lack of belonging position, and without a good relationship with community. So they need to recognize their own position and community. Their same age group gives self-esteem and position to them.

Third, they provide opinion decisions and act as a model. If they have some conflicts with parents, the new generation depends on their same age's values and worldview.

Fourth, They provide the opportunity of role and feedback. The relationship of the same group can give the experiment of various role and necessary social technology.¹⁵

In my interview, another woman interviewee is a fan club member of a performer, she said, "I have my image from that of my superstar. I am similar with respect to clothes, hair style, and talk like superstar. If the superstar came out on TV, I was immersed by his or her performance, face, and actions. When I like some superstars, I am avoiding serious stress from the college entrance system and study."

The organizing fan club of the new generation respects only the superstar as well as the practice of their desires as a value system. According to the cultural change of the new generation, the superstar has complex meaning for them. It is the important of superstar worship, and relationship with the superstar that gives meaning to direct or indirect human relationship.

Therefore, the values of new generation were controlled by their own superstar and the same age groups. Their culture was also affected by their fan club.

¹⁵ Chan Ho Kim, "*Jeongbo wha Sahoi*", 104.

CHAPTER SIX

THE MULTIMEDIA AND THE NEW GENERATION

In this chapter, I would like to describe the multimedia and the culture of the Korean new generation through my field research. I will develop the characteristics of the new generation about the multimedia based on the field survey. I have surveyed their life and culture with respect to the multimedia and the Internet in electronic culture. Throughout this survey, I will explain the relationship between the multimedia and the new generation. Above all, this field survey that the Korean new generation has a deep concern about multimedia.

Data Description

The primary data for this study came from the field research with persons of the Korean new generation in Seoul .

Field Survey

The survey included open-ended questions focused on seven major questions:

1) Which of following do you have to carry with you? 2) Do you have any multimedia in your home? 3) Do you have any multimedia in your bedroom? 4) How often do you play on the Internet? 5) How much time do you spend on the Internet? 6) What are you favorite kinds of Internet sites? 7) How many e-mail addresses do you have? 8) Do you have a home-page?

This survey tried to encourage discussion concerning the use of multimedia

by the Korean new generation. The responses showed that the Korean new generation is very interested in multimedia. The questionnaire was designed to allow the respondents to express their opinions and thoughts frankly.

Question 1. Which of the following do you have? (Table 13)

Table 13. (Question # C-1)

Kinds	Male	Female	Frequency	Percent
Cell Phone	99	156	255	85.0
CD player	65	99	164	54.7
Game Boy	20	8	28	9.3
Computer	117	165	282	94.0
Car	9	5	14	4.6
Total	125	175	300	100.0

Almost all respondents have computers (94.0 percent) and cell phones (85 percent).

Over half of respondents have CD players (54.7 percent). Their communication and sharing of both ideas and opinions with others takes place using both the computer and the cell phone.

Question 2. Which of the following do you have in your home? (Table 14)

Table 14. (Question # C-2)

Kinds	Male	Female	Frequency	Percent
Computer	121	162	283	94.0
Cable TV	72	101	173	57.7
Internet Access	115	154	269	89.7
DVD	28	37	65	21.7
Others	3	8	11	3.7
Total(Among)	125	175	300	100.0

Most of respondents have a computer (94 percent) in their home. If they have a

computer, almost respondents are connected with internet access (89.7 percent).¹

Now almost all of the new generation in Seoul use Internet access in their home. To do so all they need is a hard drive that is big enough to hold the information, access to the Internet, and a willingness to send the message to as many people as he or she wants.

Question 3. Which of the following do you have in your bedroom? (Table 15)

Table 15. (Question # C-3)

Kinds	Male	Female	Frequency	Percent
Computer	83	116	199	66.3
Cable TV	9	15	24	8.0
Video and DVD	27	39	66	22.0
Audio	41	59	100	33.3
Internet Access	79	108	187	62.3
Others	5	12	17	5.6
None	4	8	12	4.0
Total	125	175	300	100.0

Among respondents, most have computers (66.3 percent), and Internet access (62.3 percent), one third (33.3 percent) also have audio. The Korean new generation is growing more interested in computers and audio.

Question 4. How often do you use on the Internet? (Table 16)

Table 16. (Question #C-4)

Date	Male	Female	Frequency	Percent
Every Day	106	145	251	83.7
Every Two Days	11	16	27	9.0

¹ According to the Korean Internet Information Center, 30-35 percent Korean peoples used the Internet in August, 2000. Usage by students was 80.9 percent (middle school), 82.6 percent (high school), and 95 percent (college). (October 5, 2000 Chosun Il Bo).

Every Five Days	2	5	7	2.3
Weekly	1	2	3	1.0
Others	5	7	12	4.0
Total	125	175	300	100.0

Most respondent use the Internet every day (83.7 percent) or every other day (9 percent). For them an important part of life is using the internet. They are creating a life style, getting new information, and communicating with each other through the Internet every day.

Question 5. If you have Internet Access, how much times do you spend daily on the Internet? (Table 17)

Table 17 (Question # C-5)

Times	Male	Female	Frequency	Percent
About 1 Hours	55	63	118	39.3
About 3 Hours	41	72	113	37.7
About 5 Hours	11	18	29	9.7
More than 5 Hours	10	13	23	7.7
Others	8	9	17	5.6
Total	125	175	300	100.0

Most respondents daily use the Internet of about one hour (39.3 percent) or about 3 hours(37.7 percent). From one hour to three hours was the response of 77 percent. About five hours (9.7 percent) and up five hours (7.7 percent) are spent by 17. 4 percent. From this survey, a majority of respondents use the Internet from one to three hours in every day.

Question 6. What are you favorite kinds of Internet? (Pick Two) (Table 18)

Table 18. (Question # C-6)

Kinds	Male	Female	Frequency	Percent
Games	42	39	81	13.5
Entertainment	19	24	43	7.2
Music	62	80	142	23.7
Chat	43	77	120	20.0
Movie	28	43	71	11.8
Sports	19	23	42	7.0
Newspaper	19	27	46	7.7
Religion	7	19	26	4.3
Others	11	18	29	4.8
Total	250	350	600	100.0

If respondents have access to the Internet, what are their favorite kinds of the Internet sites? Respondents answered that they like music sites (23.7 percent), chat and community (20.0 percent), game sites (13.5 percent), and movie sites (11.8 percent). They access a variety of kinds of Internet sites.

Question 7. How many e-mail addresses do you have? (Table 19)

Table 19. (Question # C-7)

E-Mail Address	Male	Female	Frequency	Percent
One	12	21	33	11.0
Two	32	43	75	25.0
Three	67	83	150	50.0
More than Three	10	21	31	10.3
Others	4	7	11	3.7
Total	125	175	300	100.0

Almost all respondents have one e-mail addresses (96.3 percent). Among the respondents, many have more than three e-mail addresses (60.3 percent). We know that the new generation in Seoul sends messages to many other persons through e-mail.

Question 20. Do you have a Home- Page? (Table 20)

Table 20. (Question # C-8)

Home- Page	Male	Female	Frequency	Percent
Yes	20	34	54	18.0
No	105	141	246	82.0
Total	125	175	300	100.0

In spite of access to the Internet, many respondents do not have a home-page yet (82 percent). However, 18 percent of the respondents have their own home-page on their Web sites.

Through this field survey, we learn that the Korean new generation gets information, communicates messages, and builds friendships through the Internet daily.

Data Collection

For the data collection, I collected all responses to the questionnaires. Then I gathered the written reports of open-ended questions based on appearing themes. The following appeared as significant themes: 1) Almost everyone has a computer; 2) They enjoy the Internet; 3) They use the Internet over one hour daily; 4) They are interactive; 5) Their favorite kinds of Internet sites includes music, game, chat, entertainment; 6) Through the Internet and the cell phone, they can communicate with each other; 7) They like the electronic culture; 8) They have a network in the world; 9) They like digital and high-speed communications.

For the data collection, I transcribed all the contents of the surveyed questionnaires. The written reports of the research survey included notes taken during

the survey times, which were my impressions, feelings, and important thoughts. Through the data collection, I will describe the characteristics of the new generation with respect to the multimedia.

Data Analysis

Respondents' answers are diverse, but their answers have in general some common elements. In the following, responses to the questions are evaluated and analyzed. The purpose of the analysis is to understand participant responses in such a way that the characteristics of the new generation about the multimedia become clear. Especially, I could find a relationship between the multimedia and the new generation. The multimedia has influenced cultural changes and the characteristics of new generation.

How do they use, think, and feel about the multimedia? What are the cultural changes and characteristics of the Korean new generation about the multimedia? What do they get on the Internet? In this chapter, I will categorize the cultural characteristics of the Korean new generation concerning the multimedia as revealed through the research survey and interview.

Interactive

The culture of the older generations in Korean was passive. The older Korean generations depended on a top-down culture system. Their culture was non-interactive.

However, the Korean new generation is interactive. Because of the

multimedia, they grew up in an interactive environment. They like the Internet better than television or Radio. TV and Radio gives a one directional and top-down distribution system, but the multimedia gives dialogue with interaction. This multimedia service provides interactive communication in on-line with each other.

In my research survey, ninety four percent of the Korean new generation has a computers in their homes and rooms. Ninety six percent connect their computers to the Internet. Eighty four percent of the respondents use the Internet every day. Ninety five percent of the respondents say that “My best friends is the Internet.” One responded “I like the Internet more because it is a form of communication, a way to socialize and make new friends all over the world.” One of the characteristics of the new media is that it is interactive.

The Internet enables persons to share, deliver, converse, and communicate.

Don Tapscott writes about this culture of interaction as follows;

Users of the Internet, participant in the culture of interaction, gain knowledge and power through their interaction with each users. The interactive culture of the Internet is nonhierarchical and is not distributed; it is a real “Web of Power.” All participants can have their own home pages, their own e-mail addresses, their own interactive identity or identities. On the Internet, everyone is a producer of culture, everyone is a participant. The purpose of the Internet is communication. The feedback loop from user to user is continuous. It is initiated and maintained not by the support technology, but by people. The communication of information is contextualized by relationships between individuals, the communities these individuals create, and , ultimately, the culture they sustain. The new generation suggest that they are creating and sustaining an Internet culture based on the principle of interaction.²

² Don Tapscott, *Growing Up Digital: The Rise of the Net Generation* (New York, NY: McGraw-Hill, 1998), 79-80.

This interactivity media is critically important to the new generation, who have little experience with passive media. Because of on-line, capabilities, young people of the new generation feel free to openly say what they need to say. People are honest, and there is confession.³ The internet culture of the Korean new generation is one of communicating and creating based on interaction between the on-line community and the individual.

Networked, Not Hierarchical

The older Korean generation has a hierarchical system in their life and viewpoint. They are not easily approached about the new multimedia. The older Korean generation is uncomfortable with the new technology and multimedia.

However, Korean's new generation more easily uses the new multimedia and technology environment. They create community and make friends through the new multimedia. Through the Internet and on-line communication, they may have networks around the world. Network on the Internet jump over the national lines, and decrease time and distance in the world. Through the networks, computer users get new information and learn of work accomplishments anywhere in the world. Lately, new communication technology, without Modulator-demodulator, sends digital to anywhere on the phone lines. This is the so called ISDN.⁴

Therefore, the network is the most anti-hierarchical communications medium ever devised. It facilitates the free flow of information, often to the detriment of

³ Careaga, *e Ministry*, 37.

⁴ ISDN(Integrated Services Digital Network): This is an Integrated Information Network using digital technology.

institutions that are more interested in stifling than in facilitating that flow.

Institutions that try to control the flow of information on the network through traditional organizational structures will be seen as ineffective. They won't succeed in cyberspace.⁵

The Korean new generation's lives also are becoming enriched through information and communication abilities provided by the Internet. According to Aubrey Malphurs, this communication power and information gathering is a primary reason for the Internet's pervasiveness in our culture. We are now able to keep in touch more regularly with friends and family members, and become better established in social groups. The new generation has very quickly embraced this new technology.⁶ In the United State almost 100 percent of college graduates have on-line access, and nine out of ten of them send and receive e-mail everyday.⁷ This technology connects members of the new generation as closely as the telephone did for their elders.

According to George Barna, the Internet has certainly been the focus of technological innovation during the past few years. In a short period of time, the Internet changed from being a little-known means of communication developed and utilized by the military to a global communications and information network that shrank the world into a global village and created an entirely new culture.⁸

⁵ Careaga, *e Ministry*, 37-38.

⁶ Malphurs, *Church Next*, 99.

⁷ Michael Pastore, "Internet Use Continues to Pervade U.S. Life," *CyberAtlas*, online:<http://cyberatlas.internet.com> 30 May 2001.

⁸ Barna, *Real Teens*, 32.

In my research survey, one person responded, “I have to meet friends through the Internet chatting and e-mail. If I want to make a friend, I try to meet in Internet chatting. Our friendship group almost all met on the Internet.” The Internet make possible new social networks. Those of the new generation exchange information and knowledge with each other on-line.

In the research survey, eighty five percent of respondents said that they have cellular phones. For the Korean new generation, the cellular phone is not simply a phone, but is a sign of their own culture and self-being. According to Nam Wyun Lee, those of the Korean new generation prefer having cell phone of the same design, bell voice, accessories, number, and style as their peers. They have a strong a colleague consciousness in their groups and community.⁹ This cellular phone is important in their culture. The characteristic of the new generation is immediacy. The cellular phone also makes possible the network in their community. They connect with friends immediately. They send and receive letter messages with each other over the cellular phone. This is a very important communication tool and network for the Korean new generation.

Postmodern, Not Modern

The older Korean generation grew up in the modern era. They believe in objective and rational truth concerning the church, the Bible, modern science, and the laws of government. The older generation takes a serious view of goodness and values. They do not make concessions about their believing in absolute truths.

However, the Korean new generation is living in an electronic culture. They

⁹ Nam Wyun Lee, *N-Generation and Culture.Com* (Seoul, Korea: Christian Newspaper Company, 2003), 60.

do not accept absolute and objective truth. The Korean new generation hold a postmodern worldview that tends to reject the idea of objective truth. Their truth is in the eye of the beholder, and “choice” has become the supreme virtue in a culture of shoppers. Andrews Careaga in his book *e Ministry*, describes postmodernism’s society and culture as follows:

The Net is a medium that is well suited for these postmodern times. It is a great leveler, putting all religions, regardless of their credibility, on equal footing. To be effective in this postmodern environment, Christian ministries must face the fact that our faith is no longer seen as “the way, the truth, and the life”(John 14: 6), but as merely one of many possible “true” religions. The days of Christianity’s privileged standing in society have passed.¹⁰

This postmodern time stems in part from the multiculturalism of the new generation’s culture. It also relates to the influence of computers and the Net.¹¹ Don Tapscott characterizes the N-generation as “young navigators.”¹² They embraces a theme common in postmodern philosophy, which maintains that truth can be attained only by exploration, experience, and self-discovery.¹³

In my research survey, one respondent said, “I think that everything is not absolute, so every religion, worldview, or value is equal for me. I do not judge others’ truths and realities just because they are different.”

The new generation has a variety of thoughts and viewpoints, that they

¹⁰ Careaga, *e Ministry*, 39.

¹¹ Ibid., 50.

¹² Tapscott, *Growing Up Digital*, 287.

¹³ Careaga, *e Ministry*, 50.

accept. They respect others truth and realities in an electronic culture.

Postmodernism for the Korean new generation includes the desire to make relative the truth about God, the Bible, and the church.

The Internet Culture

The Korean new generation is used to the Internet culture. They live in an electronic society in Korea. They experience the changes in Korean society from an industrial to an information technology. Now in Korea Internet User is gradually increasing among all adults as well as the new generation.

According to the Korea Network Information Center, the number of Internet users in Korea(by year)¹⁴ was as follows:

Table 21. The Number of Internet Users in Korea (June 30, 2002)

Years	Internet User(Thousands)	Increase Rate (%)
1994	138	
1995	366	165.2 %
1996	731	99.7 %
1997	1,634	124.5 %
1998	3,103	90.0 %
1999	10,860	250.0 %
2000	19,040	75.3 %
2001	24,380	28.0 %
2002 (June 30)	25,650	5.2 %

The Department of Information Communication in the Korean government has done research on the actual information up to December 2003. Korean Internet users numbered 29,220,000, a 6.1 percent increase over December 2002.¹⁵ Above all, the

¹⁴ Korea Network Information Center searches for the Internet Users in Korea, June 30, 2002.

¹⁵ *Kukminilbo* Newspaper Daily [*Kukminilbo* Newspaper Company], 02 12 2004.

Korean new generation is quickly increasing its Internet Usage.

In my research survey, many respondents said that they spend their free time in Internet access more than listening to the radio or watching the TV. The Internet has become a favorite friend of the new generation. According to one respondent,

I think that my generation is the Internet generation. My parents' generation prefers the work, play, study, or reading that can be done but my generation enjoys playing the Internet. My generation lives in the Internet culture and environment.

In 2000 its Seoul Woman Community survey,¹⁶ surveyed the Internet activity of high school students in Seoul. They responded; “The Internet used for a longer time than their own expectation” (eighty percent); “The Internet liked better than a friend”(forty nine percent); “Because of the Internet, they lose sleep”(thirty-five percent); “They want to play the Internet rather than connect with family and relatives”(thirty –one percent).¹⁷

The games, chatting, e-mail, and community on the Internet are becoming quickly a part of their lives. In Korea, computers are available for public use at the “PC Bang.”¹⁸ In the evening times, the Korean new generation gather at the PC Bangs to play on the Internet. They look at the Internet broadcasting, and listen to the downloaded MP3 Music. They arrange to meet a new girl or boy friend based on their picture in a chat room. Especially, they enjoy very much network games.

In my survey, up to ninety four percent of the Korean new generation

¹⁶ Seoul Woman Community survey about Internet activity for high schools in Seoul, 2/ 2000.

¹⁷ Hyo Jong Kim, “The New Generation and Ministry” [The Ministry and Theology], Feb. 2000, 94.

¹⁸ The “PC Bang” is a computer place, which use the Internet access, word processing, and printing.

respondents when they access the Internet use it over one hour. Eighty five percent of respondents use the Internet every day. Now eighteen percent of the respondents have their own home-pages. They connect with friends, share opinions, and connect with those sharing their hobbies through their own home-pages.

The Internet has already become an indispensable focal point of the new generations world of communications. The Internet culture is relied upon for self-expression, information and entertainment by them.

According to George Barna, the prospects of Internet use continuing to climb are virtually guaranteed. New applications are making the Net increasingly “necessary” in people’s lives and in business settings. The new generation use the Internet for a wide variety of activities. The ways in which the new generation is using the Internet continue to evolve even as the medium itself is evolving.¹⁹

Today ninety four percent of the Korean new generation is use the Internet.²⁰ For a variety of purposes and services, they get information, build friendships, read the newspaper, play games, and chat. The Korean new generation focuses on on-line relationships, after to the neglect of off-line relationships. They have an unclear community consciousness with the neighborhood.²¹ Now the Korean new generations’ life is wrapped around the Internet culture.

¹⁹ Barna, *Real Teens*, 33-34.

²⁰ *Kukminilbo* Newspaper Daily, [Kuminilbo Newspaper Company] 02/ 12/ 2004.

²¹ *Munhwailbo* Newspaper Daily, [Munhwailbo Newspaper Company] 01/ 27/ 2004.

PART THREE

THE KOREA CHURCH AND THE EVANGELISM

CHAPTER SEVEN

THE EVANGELISM OF THE KOREAN CHURCH

In this chapter, I would like to discuss the impressions the Korea new generation has of the Korean church and Christianity. In my field research survey and interview, I would like to describe the images of Korean Protestant churches, the current appearance of the Korean church, attitudes toward the Korean churches' evangelism, and views of the ideal church.

The New Generation and the Korean Church

To research the new generation's impression of the Korean church, I asked the question, "What is your image of the Korean Protestant Church?" In my field survey, 203 respondents among 300 respondents answered this question giving negative impressions of the Korean church. Responses by over eighty percent of the 203 respondents including Christians, were negative about the Korean church.

According to one previous research survey, Christian college students in 1997 appeared to have a relatively positive attitude toward Korean churches. In Yong Park surveyed the impression of the Korean church of 255 college students in Seoul. In his survey, 75 percent of the Christian college student respondents and 19 percent of the Buddhist college student respondents had a positive impression of the Korean

church.¹ By contrast, in my survey the responses of both the Christian and non-Christians of the new generation were negative about the Korean church in my survey.

To study the new generation of non-Christians, I posed the question, “If you are not a Christian, why do you not go to church?” In my research survey, 121 respondents among 175 non-Christian respondents answered this question. Most gave totally uninterested and negative reactions toward Christianity. Among the non-Christian respondents, some respondents criticized strongly the Korean church and Christianity.

Finally, to research the new generation’s ideal of what the Korea church should be, I asked the question, “What is your ideal church?” In my survey, 192 out of 300 respondents answered this question. They gave their own thoughts, visions, and directions for the Korean church and Christianity.

In this section, I will articulate the image that respondents have of the Korean church, the ideal Korean church and Christianity, and the impression of the non-Christian about the Korean church.

Impression of the Korean Church

Survey respondents freely gave their impression of Korean church. These were their images of the Korean church: exclusive, secular, heretical, disruptive, competitive, success oriented, more a structured system, qualification of pastors, a commercial attitude, quantitative growth, and a closed attitude.

¹ In-Yong Park, “Kyohoi ui Image Gangsin Sikuphada,”[The Renewal of Church Image, Be Urgent], *Mokhoi was Sinhak* [The Ministry and Theology] (October 1997): 115.

The Exclusive Tendency

Twenty-eight percent of the 203 respondents say that “the Korean church and Christianity are too exclusive.” In the survey, one respondent said,

I think that the Korean church is too exclusive about other religions. The Korean church and Christianity assert only rightly Christianity's truth. Christianity does not accept other religions and truths. They try to evangelize the Buddhist, Confucianist, and other believer's religion. I did not understand the evangelizing Christians' attitude toward other believer's religion.

The Korean new generation does not have an exclusive attitude toward the other religions. They accept the relative truth and value in all religions. They blame strongly the self-righteous Christianity. Chang Sam Yang, in his article on the image of the church toward society, write about the exclusive tendency that checks the church's involvement in social responsibility. The anti-Christianity websites puts much blame on Christianity. Most of them see Christians as believing that only a Christian has salvation, and point out the ignorance of other religions by those embracing exclusive Christianity. They blame the assertion that “Jesus is only the only true God, and that the Christianity only gives salvation. The other religions are superstition, and the Christianity is right.” This exclusive approach of Christianity has divided it deeply from other religions. Such Christianity focuses on exclusivity in religion.²

In additions, non- Christians among the new generations do not like Christian evangelism's style and method. They believe that most Christian evangelists use a

² Chang Sam Yang, “Kyohoi ui Image Sahoi yei Dae Han,”[The Image of Church toward Society], *Mokhoi was Sinhak*[The Ministry and Theology] (July 2003), 71.

compulsory approach and an unconditional evangelizing strategy toward non-Christians. Such Christian evangelism is not acceptable to non-Christians, of the new generation, and blocks their dialogue with Christians.

The Closed, Selfish Attitude

The Korean new generation thinks that the Korean church is a more closed community than some other communities. Furthermore, they believe that the Korean church has a widely selfish attitude and self-arrogance in Korean society. In my research survey, twenty-three percent of the 203 respondents said that, “The Korean church has a selfishness and a closed attitude.” They point out a negative phenomenon about the Korean churches and Christianity.

In the survey, many respondents said that the Korean church is the most selfish group among the various groups in society. Chang Sam Yang points out the problems of selfishness and self-churchism as follows:

The selfishness church is not sharing with the suffering of neighbor churches and society. The members of a selfishness church divide between self-church and other churches. They have a fellowship and communication in their own community. They are interested in more self-church growth, self-church members, and self-church expansion than social service or social work. They are uninterested in other peoples and churches, and thus, in society.³

One respondent in my survey said: “The Korean church has a lot of segments and denominations. I think that the Korean church is too much divided because of sectarianism and denominationalism.” Because of sectarianism, the Korean churches are looked upon as being meetings of egoists, and a closed communities separate

³Ibid., 71.

from society. As a result of sectarianism, the Korean churches creates a wall between one church and another church, and between the church and society. Such behavior promotes mutual distrust within and toward the Korean church and Christianity. Most of the Korean new generation express disappointment over the closed attitudes and selfishness in Korean churches.

Commercialism Expansion

Respondents of the new generation think that the Korean church focuses on materialism, success, and quantitative growth. Twenty-one percent of the 203 respondents said, “The Korean church’s interest is materialism and success in the church, pastor, and lay people.” They believe that the churches focus too much on church expansion, the increase of the offering, and the gatherings of congregation members. In my survey, one respondent argues,

I think that Korean churches and pastors are very commercial and secular. Their concerns are the numerical growth of congregation members, budgets, and church buildings. They forgot the original vocation of church, and are interested in a commercial expansion in Korean church. So their concern is constructing a big building and purchasing new land to construct a new large church when their church has grown.

Bong-Ho Shon, in his article, “Some Dangers of Rapid Growth toward the Korean Church,” described the dangers of the theology of church growth and materialism, which was developed by the Fuller Theological Seminary, as follows:

This theology of church growth is characterized by its fatal lack of a critical attitude toward the materialism of modern culture. This materialism is the anti- Christ of today. When an emphasis

on numbers is introduced without any understanding of its materialistic cultural background, Korean pastors are unaware of the philosophy they are absorbing.⁴

The commercial expansion and secularism gave a negative impression to society and the non-Christian about the Korean church and Christianity. The results was influenced by the defects of industrial capitalism. In a capitalist milieu, the Korean church was deeply contaminated and spoiled. The church's vocation should be to transform the wrongs in a capitalist society, but instead the Korean church has embraced the rapid growth of commercialism. As a result, the churches lost credibility and lacked a morality critical both of church and society.

In my research, respondents of the new generation point out the extent of attention by the Korean churches to commercial and secular expansion. In spite of many positive contributions and roles, the Korean churches must change from a goal of commercial expansion and secularism to the church's vocation about their responsibility of society.

Respondents also think that the Korean church developed a lack of cooperation among local churches. There are too many strong local churches which see little need of cooperation among churches within their own denomination, as well as with those of other denominations. For example, there are at least 160 Protestant denominations, including over 50 different Presbyterian groups, in the nation.⁵

Bong Rin Ro suggested that the Korean church must learn the concept of partnership

⁴ Bong-Ho Shon, "Some Dangers of Rapid Growth," in *Korean Church Growth Explosion*, eds. Bong-Rin Ro and Marlin L. Nelson, (Seoul: Word of Life Press, 1995), 257.

⁵ Bong Rin Ro, "The Korean Church: God's Chosen People for Evangelism," in *Korean Church Growth Explosion*, 36-37.

in Christ among different Christian bodies within the country, as well as with other Christian organizations in other countries.⁶

The New Generation of Non-Christian's attitude toward the Korean Church

Through my research survey, I found that many of the new generation has a negative impression of the Korean church. I asked the question about the new generation, "If you are not a Christian, why do you not go to church?" of the respondents, 144 among the 175 self-identified as non-Christians responded to this question. They showed several reasons for their answers to that question.

Many (28.5 %) responded that the church and Christianity is not of interest in their life. In my survey, the new generation of non-Christians is unconcerned about Christianity. Most respondents argued that the church is not their priority and concern. Their concerns are varied, including culture, the computer, friends, study, and future plans. So they are not interested in Christianity. They do not believe in absolute truth with respect to a religion and ideology. They enjoy their own life, and do not want to force on others their own thoughts and religion. I think they live in a postmodern society, and are immersed in postmodernist thought. They believe that the present Korean church does not have spiritual influence on society and the new generation. If the Christianity had a spiritual power and influence, the new generation would be more interested in Christianity.

Table 22. The New Generation of Non-Christians toward the Korean Church
(Question # D-3)

The Reasons	Frequency	Percent
Unconcern toward the church	50	28.5

⁶ Ibid., 37.

Negative thinking	38	21.1
Other religions	26	14.8
Too Busy	20	11.4
Others	10	5.6
N/A	31	18.6
Total	175	100.0

Second, 21.1 % responded that they have negative thoughts and images about Christianity and the Korean church. According to the results of the survey, many new generation non-Christian respondents have some negative thoughts and images about the Korean church. They point out that the Korean church is very exclusive, has a material view, is conservative, structured, and traditional. They do not like the appearance and image in this Korean church.

Among non-Christians, 14.8 % of respondents said that they believe in other religions such as: Buddhist, Confucianist, Shamanist, and others. In my survey, they have a variety of religious beliefs. Today in Korean society diverse religious coexist; Protestant Christianity, Catholicism, Buddhism, Confucianism, and Shamanism. The new generations of non-Christian have many choices in their tastes and interests.

An additional 11.4 % responded that they are too busy in their life. In my survey, they say that “we have no time in our life.” In Korean society, they have too many plans, work to do, and study. Students study hard to prepare for their college entrance exams, and later prepare for getting a job. Young workers have too much work to do to earn money in the present economic situation. They always are too busy in school, the work place, and home.

When I met with one respondent who is a high school student, I asked him. “Where are you going now?” He said, “I am going to a private school now, I want to

study Math and English for entrance into a good college. I am studying six hours every day here after my regular a school.” Their concern and focus is only on getting into a good college. Above all, their parents push them strongly to study and work hard. They have little time except to study and work hard.

The Ideal Church for the New Generation

In this part, I would like to mention responses concerning the ideal church of the new generation based. I found that the Korean new generation wants to change its image about the Korean church. If so, what is their ideal church? In my survey, 200 out of 300 responded to this generation. They think that the Korean church should be sharing with its neighborhood, be a faithful and serving church, open the church toward other religions, be a biblical church, and be untraditional and unstructured in systems.

Table 23. The Ideal Church of the New Generation (Question # F-1)

The Ideal Church	Frequency	Percent
Sharing with neighbor	53	26.5
Faithful, serving church	42	21.0
Opened church toward other religions	37	18.5
Untraditional systems	33	16.5
Biblical church	25	12.5
Others	10	5.0
Total	200	100.0

Many (26.5%) responded that the ideal church shares with the neighborhood.

Respondents describe a Korean church that helps persons in their neighborhood who

are in suffering, hardship, or pain. The church should be concerned about neighbor's problems and about conflicts in society. Church members also should be involved with the local society, its culture, and its economic problems. The new generation thinks that the church should be open to all the people and society.

An additional 21.0 % answered that the ideal church is a faithful and serving church. Many Korean churches focus on the proclamation of the gospel, but they neglect service, education, fellowship, and sharing. Respondents of the new generation think that the Korean churches are interested primarily in exterior growth, in building up the church, increasing the budget, and gathering members. In doing so they may lose the essence and purpose of the church. The ideal church of the new generation is one in pursuit of a faithful essence and purpose. They think that Korean churches should become the serving churches. Their ideal church is like the early church with authentic fellowship.

Among respondents 18.5% replied that the ideal church was church open toward other religions. Until now most Korean churches are very exclusive and prejudiced against other religions. Some Christians believe that, "If someone believes in other religions, that person is a pagan." The Korean church and Christians are very strongly opposed to other religions and their beliefs. Respondents of the new generation hope that Korean churches will become more open toward other religions. They want to have conversations between Christianity and other religions.

For 16.5 % respondents the ideal church should be unstructured and untraditional. Most Korean churches are very traditional and conservative. Young people are uncomfortable with this structure. They want to transform it from a

traditional and structured system to a comfortable and free system.

An additional 12.5 % responded that the ideal church was the biblical church. They think that many Korean churches stray from biblical principles and teachings. They point out, in this case, that the church is missing its proper focus. The ideal biblical church must be like the early church. They think that the church must recover biblical principles and teachings.

Today many Korean churches have lost a positive image among many in society including non-Christians. Through my survey, I know that the Korean new generation wants strongly to transform the negative image of the Korean church and Christianity.

THE NEW GENERATION AND THE EVANGELISM

In this section, I would like to describe the evangelism of Korean churches toward the new generation. My field research survey, I would like to explain the thinking of the new generation toward evangelism of the Korean churches in principle and practice.

To research the new generations' attitude about the evangelism of the Korean church, I asked the question, "Do you have experience with evangelism?

(Question E-1)" In my field survey, 273 out of 300 responded to this question

(Table 24):

Table 24. Do you have the experience of evangelism? (Question # E-1)

Respond	Men	Women	Frequency	Percent
Yes	82	118	200	66.7
No	37	36	73	24.3

N/A	6	21	27	9.0
Total	125	175	300	100.0

In the survey, 66.7 percent of respondents have had an experience of evangelism from a Christian. Most of the Korean new generation has experienced evangelism one time or another in their life. However, 24.3 percent of the respondents of new generation have never experienced evangelism, and 9 percent of the respondents of the new generation gave no answer for this question. Through my survey, 33.3 percent of respondents of the new generation have not experienced evangelism and are unconcerned about the evangelism.

In my survey, the Korean new generations' impression about the experience of evangelism, I posed the question, "If you have experienced the church evangelism, what is your impression about that?(Question # E-2)" In my field survey, 200 out of 300 respondents of new generation gave their impressions of evangelism as follow (Table 25):

Table 25. If you have the experience of the church evangelism, what is your impression on that? (Question # E-2)

Impression	Man	Woman	Frequency	Percent
Good	12	30	42	21.0
Bad	22	24	46	23.0
Neutral	41	54	95	47.5
Others	7	10	17	8.5
Total	82	118	200	100.0

In my survey, 21 percent of respondents of new generation responded "good" in their impression of evangelism. Many of the Korean new generation do not like to the approaches of personal evangelism made to them. Another 23 percent of respondents answered "bad" about the impression of evangelism. Nearly half of respondents (47.5

%) were “neutral” on the question. Most of them do not want to be evangelized directly. Other responses were given by 8.5 percent of the respondents. Through my survey and interview, I found out why they do not like evangelism.

Many Christian and Korean churches endeavor to evangelize the unchurched of the new generation. Among the new generation, however, 70-80 percent of respondents showed a negative reaction to such the evangelizing activity. In spite of the increase of the methods and programs of personal evangelism, such evangelism does not gain acceptance. Personal evangelism receives mainly a negative reaction.

Evangelism without Lifestyle

The Korean church and Christianity needs to have an approaches to evangelism consistent with a Christian lifestyle. In my survey, respondents of the new generation pointed out that in some Korean churches Christians do not practice a Christian life and ethic. One respondent, a non- Christian said, “They seem to praise God, endeavor to do evangelism, and pray diligently, but the way they actually behave is different.” I asked him, “What is the difference between the Christian and the non-Christian?” He said, “They can sing hymns well, and endeavor hard to do evangelism.” I also asked him, “Are Christian students more honest in everyday life?” He said, “I cannot tell any difference.” The Korean new generation thinks that many Christian has evangelism, but not action and ethics, in their everyday life.

According to Hyung Kuk Kim, the recovery of a whole evangelism, requires the followings:

In today's situation, how to get the Christian to evangelize for non-Christian? The church and Christian must recover from the essence of being church. This means that the Christian must pursue the church ideal by the Bible's principle. The church requires continually the renewal and recovery of church. The Christian also request the ethics and practices of Christian in everyday life. So the church and Christian must become the healthier church and Christian.⁷

Something must be wrong with our evangelism if our whole Christian life does not agree with Christian ethics. Saying "Lord, Lord" with our mouth and denying Him with our actions is wrong. In fact, we should emphasize the virtues of truth, renewal, and humility. How true and humble are we Christians? We must repent and reflect upon our lives deeply if we are to be effective in evangelism of the new generation.⁸

Misunderstanding between Gospel and Culture

Many respondents in my survey feel that the church and Christian try to force unconditional personal evangelism on the Korean new generation. The new generation does not want this personal evangelism style and method. The new generation wants to understand their own culture, problems, conflicts, and life. Our Christian challenge is how to evangelize the unchanging gospel to an unchurched new generation in a changing society. If the Christian wants to witness to unchurched people, the Christian must ask what is the agony of the unchurched people? What are their thoughts? What is the purpose of life? Evangelism should be giving the meaning of gospel to them.

⁷ Hyung Kuk Kim, "Bulshinjayeoigeoi Yeodeohgyeo Jeondo Haeyahana ?" [How to get the church to evangelize toward unchurched people?], *Mokhoi was Sinhak* [The Ministry and Theology], (Seoul, Korea: Du Ran No Book Company, June 2002), 73.

⁸ Kyung Chik Han, "The Present and Future of the Korean Church," in *Korean Church Growth Explosion*, 292.

Hyung Kuk Kim argues that many Christians try to witness to the gospel by their own language and culture toward unchurched people. Because the Christian attempts to evangelize using families formed of communication, the unchurched people often do not understand about the communication about the gospel.⁹

If the Christian endeavors to understand the culture and society in which the unchurched people are living, the unchurched people will be more open the gospel and evangelism. I think that the Christian needs to evangelize using an effective strategy toward the unchurched people. According to Charles Arn, while Christians are called to sow the seed of the Good News in hearts that have yet to believe, we are also given instructions on “effective evangelism techniques.” There are good approaches to spreading the Gospel that result in a substantial “harvest.”¹⁰

THE EVANGELISM PATTERNS OF THE KOREAN CHURCH

In this section the evangelism pattern of the Korean churches will be presented, next the evangelism style of the three churches in Seoul that are starting a new evangelism will be analyzed to explore a new model of evangelism.

The Evangelism Patterns of the Korean Church

First of all, I want to explain the typical patterns of evangelism of the Korean churches. In the Korean church, the patterns of evangelism has been developed and changed several times by mission groups, institutions, denominations, and some

⁹ Hyung Kuk Kim, “Bulshinjayeoigeoi,” 74.

¹⁰ Charles Arn, *White unto Harvest* (Monrovia, CA: Institute for America Church Growth, 2003), 9.

evangelists. Therefore, the patterns of evangelism have a lot of styles and methods in the Korean church.

I would like to explain typical representative patterns of evangelism in the Korean church. I also will evaluate the patterns and methods of evangelism, and how these patterns contributed to the growth of the Korean church. I choose to introduce the typical patterns of evangelism; CCC Evangelism, Evangelism Explosion, and Lee Seul Bi Evangelism.

The Typical Patterns of Evangelism

CCC Evangelism¹¹

The movement of CCC evangelism was started in 1951 by Bill Bright in the United States. The name *Campus Crusade for Christ*(CCC) was suggested to Bill Bright by one of his favorite professors at Fuller, Wilbur Smith, who taught the English Bible. Bill Bright immediately organized a board and prayer team to establish a Campus Crusade at UCLA in 1951.¹² In Korea, Pastor Jun Kon Kim started one on a Korean campus in 1958. Through the expansion of this evangelism movement, the college campuses in Korea extended the gospel toward the Korean new generation. The method of CCC evangelism was widely introduced and used toward the unchurched new generation. The purpose of evangelism was to be a disciple to all the nations and to bring the gospel to the unchurched people. Moreover, each believer

¹¹ CCC (Campus Crusade for Christ). The purpose of CCC evangelism is evangelism, nurture, discipleship, and sending through an absolute devotion, absolute faith, absolute training, and absolute action .

¹² Richard Quebedeaux, *I Found It* (Hagerstown, NY: Harper & Row, 1979), 17.

was to have a powerful faith life, and every Christian was to witness to persons of all the people groups and nations.¹³

The understanding of structure and principle of CCC evangelism is as follows:

First, that God is love (John 3: 16; John 10: 10).

Second, that human beings fell into sin (Roman 3: 23; 6: 23).

Third, that Jesus Christ should absolve us from our sin (Roman 5: 8; John 14: 6)

Fourth, the Jesus Christ accepts us through faith (John 1:12; Revelations 3: 2).

Fifth, the conviction of salvation- the salvation based on the word of God (1 John 5: 11- 13; Hebrews 13: 12; John 5: 24).

Sixth, the growth principle of faith- the life of faith includes prayer, reading the Bible, obedience, evangelism, service, and depending on the Holy Spirit (Gal. 3: 11, Hebrews 10: 25).¹⁴

This evangelism method had distinctive advantages and characteristics. It focuses on simple and clear ideas, short term goals, easy contact points, sharing four spiritual principles, developing evangelism's fruits, and making new believers.¹⁵

The CCC evangelism contributed much to the growth of Korean churches, through evangelism to unchurched people. The focus was on witness to the new generation at campuses and elsewhere. The CCC evangelism is the most active student Christian movement on Korea's college campuses. Through the CCC

¹³ In Yong Park, "Hankuk Kyohoi wyi Jeondo Bangbyeob," [The Korean Church is the Study of Evangelism Method] *Mokhoi was Shinhak*, [The Ministry and Theology] (Seoul: Du Ran Ro Christian Book Company, Jan. 1991), 48.

¹⁴ Ibid., 54.

¹⁵ Ibid., 53.

evangelism, many of the new generation became new believers in Korea.

Evangelism Explosion

The method called Evangelism Explosion was begun by James Kennedy, in Augusta Georgia. James Kennedy wrote the text about Evangelism Explosion, and trained his own congregation members.¹⁶ During twenty years, James Kennedy taught Evangelism Explosion to his congregation members at the Coral Ridge Presbyterian Church in Fort Lauderdale, Florida, USA. This church experienced very fast church growth through use of Evangelism Explosion.¹⁷

Twenty years ago, Evangelism Explosion was introduced into the Korean church. Now it is a very popular method of evangelism in Korea.

The understanding of the structure and principles of Evangelism Explosion are as follows:

First, introduction: This step analyses the spiritual circumstances between the evangelist and unchurched people through a good relationship. This step is most important.

Second, the presentation of the Gospel: This step teaches the principle of salvation dividing it into five parts each with a fitting fable understood by non-believers.

Third, the decision: The non-believers have to made the decision of their own will through the Holy Spirit, to get the conviction of salvation.

Fourth, the growth of faith: The new believers are introduced five steps for the growth of faith.

Fifth, others: This Evangelism Explosion teaches believers to

¹⁶ James Kennedy, *Evangelism Explosion* (Wheaton, IL: Tyndale House, 1983), 3.

¹⁷ *Ibid.*, 5.

witness with questions to be asked of non-believers many-sided situations. Several methods of witness are to be used according to the target of populations.¹⁸

This evangelism program and training was developed thoroughly in many Korean Protestant churches. The method encourages the forming of a meaningful personal relationship between an evangelist and a non-believer.

Lee Seul Bi Evangelism

The movement of evangelism began as Elder Yeo Yun hak wrote a love letter unchurched people in 1985. This pattern of evangelism has a variety of letters and plans. It creates a good image within the Korean society and unchurched people. Its priority is to provide a service of love toward non-Christians in each local society. That is how this movement of evangelism in Korea became lifestyle evangelism.

The background of evangelism movement based on Joshua tactics(Joshua 6: 1-21), and good soil tactics (Matthew 13; Mark 4; Luke 8). This strategy of evangelism focuses being open and friendly to a non-Christian mind and to think about the Christianity and Jesus Christ. If a Christian meets with a non-Christian, a Christian will send an appropriate letter regularly in every week to the unchurched people. And then a Christian continuously prays to open the mind of a non-Christian.

Lee Seul Bi evangelism is based on Joshua's tactics (Joshua 6: 1-21), and good soil tactics (Matthew 13; Mark 4; Luke 8). It focuses an being open friendly to ward non-Christians and helping item to think about Christianity and Jesus Christ. If a Christian meets with a non- Christian, a Christian will send an appropriate letter

¹⁸Kennedy, *Evangelism Explosion*, 39-45.

regularly each week to the unchurched person. And then Christian continuously prays to open the mind of a non-Christian.

The movement of Lee Seul Bi evangelism has the love letters of ninety-one kinds (the love letter of 16 kinds, the Lee Seul Bi letter of 38 kinds, the nurture letter of 13 kinds, the gospel letter of 15 kinds, and the English letter of 9 kinds).

For example, the letter series in English have 1) The eternal love letters (open mind for unchurched people); 2) The eternal love letter toward the teenagers; 3) Pine tree edition (direction of the gospel); 4) New songs edition (youth, foreign labor); 5) An echo edition (psychology approaching letter); 6) Wisdom edition.

This movement of Lee Seul Bi evangelism influenced the growth of the Korean churches. This evangelism involves an easy approach by which Christians can witness to the unchurched people.

There are several other typical patterns of evangelism used in Korean churches. They include Sa Dak Da Ri evangelism, Da Rak Bang evangelism, New Life Training Evangelism, Go Gu Ma Evangelism, and Power Evangelism.

In my opinion, derived from my research, the typical evangelism of the Korean churches has been rather personal, directive, one-sided, and programmed. As a result, the evangelism of Korean churches is Christian centered and older-generation oriented. The typical patterns of Korean church' evangelism can become blocks to reaching the new generation. In my survey, many new generation respondents expressed a negative reactions toward the typical formed of personal evangelism. To be effective the patterns of evangelism must include diverse methods to reach various target populations. A new evangelism model appealing to the unchurched

new generation in Korea is very much needed.

The New Patterns of Evangelism

A new style of evangelism is more fitting for reaching the new generation in Korea than the traditional forms of evangelism. Some Korean churches have developed new approaches for reaching the unchurched new generation. I consider two new patterns of evangelism:

The Customized Evangelism (Target-Centered Evangelism)

The method of customized evangelism was introduced by Onnuri Presbyterian Church in Seoul, Korea. Onnuri Church was established in Seoh-Bing-Ko, Seoul in 1985. The senior pastor of the church is Yong Jo Ha. The first service of the Onnuri Church was held with about 80 in attendance in 1985. By 2003 church's membership was over 20,000. The church is famous for its new generation evangelism and ministry in Korea.

Several years ago, the church started the new method of evangelism toward unchurched people called customized evangelism. Now many Korean churches are using the customized evangelism to reach unchurched people. The new pattern focuses on the special customized needs of unchurched people. Believers are taught to study the life, thought, feelings, culture, and interests of non-believers. Customized evangelism applies the principles of business marketing. The business marketing focuses on the needs of each customer. The customized evangelism also focuses on the needs of non-believers.

Biblical models of this approach are found in Jesus, customized message for Nicademos (John 3); the Samaritan woman (John 4); the rich man (Luke 19); and Zaccheus (Luke 18). Paul also was “target-centered” in the proclaiming the gospel to unchurched people (1 Cor. 9: 20).

According to Jae Hoon Lee,¹⁹ presenting the gospel in evangelism requires three steps-- Pre-evangelism, Evangelism, and Post-evangelism. Pre-evangelism focuses on building up a relationship between the evangelist and unchurched people. It includes learning about the customer’s spiritual needs, finding a contact point in the gospel, and a person’s preconception about God. The Evangelism step is one of presenting the gospel to the unchurched person. Post-evangelism focuses upon helping the new believer to follow the life of Jesus Christ.²⁰

Jae Hoon Lee described “the five step strategy of customized evangelism” as follows:

First Step, Target Segmentation: Target segmentation needs practice for an effective evangelism. It increases the effectiveness of gospel delivery. The most important factor is age. Needs are different for persons. Target segmentation also considers the ratio between believers and non-believers, they simulates of jobs and interests, and their situational circumstances.

Second Step, Need Analysis: This step includes developing a mental and psychological the needs of non-believers. This step also includes making a spiritual map of the non-believers.

Third Step, Communication: Target-centered evangelism provides facts of the life between congregational members and non-believers.

¹⁹ Jae Hoon Lee is chairman of the evangelism department at Onnuri Presbyterian Church as an associate pastor.

²⁰ *Kukminilbo Daily News*, Kukminilbo Newspaper Company (11/ 23/ 2003)

Fourth Step, Event planning and launching: The evangelistic event includes a plan and program for each day. This plan focuses on the position of non-believers, and gives a detailed evangelism method. This step harmonizes with “program,” “service,” and “message.”

Five step, Follow Up: After the evangelism assembly, the congregation members and evangelism staff send thank you cards to new believers and participants. And then the church provides the nurturing program for new believers and seekers.²¹

The customized evangelism is an easy approach by which to reach the unchurched new generation. The pattern of customized evangelism focuses on learned the needs, culture, thoughts, and feelings of the new generation.

Media Evangelism

Today the Korean new generation is living in a postmodern culture and period. This postmodern is not a listening period, but rather a seeing period. According to Dong Wong Lee, pastor of a big Gi Gu Chon Baptist Church, “The evangelism paradigm of postmodern period” is as follows:

First, The direction of changing evangelism is from program evangelism to lifestyle evangelism. The postmodern period has limited success from the method CCC evangelism and Evangelism Explosion. These methods did not consider the unchurched people’s situation, and these are giving always the same message toward unchurched people. So the paradigm of evangelism should be changed to look at the method of point of contact with unchurched people in their lives.

Second, The direction of changing evangelism is from evangelism to media evangelism. The postmodern period used a

²¹ Jae Hun Lee, “Daesangja Jungsimwha Jeondo Jibhoi” [The evangelism Assembly of Target-Centered] *Mokhoi wa Sinhak* [The Ministry and Theology], (Seoul, Korea: Duranno Christian Publishers, June 2002), 107-13.

seeing rather than a listening. Today we are living the multimedia period. So now visual evangelism is more effective in reaching the unchurched of the people. Special media methods are surely needed for the evangelism of the new generation.²²

Today the new generation has grown up with the media and computers. The development of the computer and the new generation showed a similar growth. They are living on an information highway with the super information network of the Internet. They have been receiving either positive influences or negative influences from the Internet. The new generation connect in chatting rooms and use the function 'letter delivery' to mail message to each other on the Internet. They use the Internet more than the telephone in communicating with their friends.

According to *USA Today* research, the new generation in the United States spends an average of 8.5 hours a week on the Internet for chatting and e-mail, but use only an average of 1.8 hours a week for school study.²³ Both the USA research and my Korea survey, agree that the new generation is wedded to the media and the computer.

Therefore, effective methods for the unchurched new generation must include use of multimedia. They are accustomed to the multimedia culture-- a visual image culture. The paradigm of evangelism must be transformed from one of oral evangelism to that of multimedia evangelism. Most of the Korean new generation use the Internet and media every day. Now the media and the Internet have become

²² Dong Won Lee, "Postmodern Sindaewyi Jeondo Paradigm" [The Evangelism Paradigm of Postmodern Period] *Mokhoi wa Sin hak*, [The Ministry and Theology] ,(Seoul, Korea: Du Ran No Christian Publishers, February 2004), 55.

²³ Linda Temple, "Courting by Computer: On~Line Replacing Phone Lines for Teens in Touch." *USA Today*, 14 April 1997.

essential parts of life for the new generation. The new pattern of Korean evangelism will be to change strategies and method to reach young people of the new generation.

Summary of Finding from the Evangelism of the Korean Church

In this chapter we have surveyed the evangelism of the Korean churches, the new generation's impression of the Korean churches, the new generation of non-Christians' attitudes toward the Korean church, views of the ideal church for the new generation, and the new generation's impression of evangelism. The summary of findings can be expressed as follows:

Table 26. Four Dimensions of Korean New Generation's Impression and Viewpoint on the Church

Classification	Impression of the Korean Church	New Generation of Non-Christians and the Korean Church	Ideal Church	Impression of Evangelism
Dimensions	Exclusive Tendency Selfish Attitude Commercial Expansion	Unconcerned Church Negative Thinking Other Religions Too Busy	Sharing with Neighborhood Faithful, Serving Church Open Church toward Other Religions Untraditional System	Lifestyle without Evangelism Misunderstanding of Gospel and Culture Unconditional Personal Evangelism Directive Manual Evangelism

			Biblical Church	
			Has a Sincere Pastor	

The new generation respondents gave very negative impression of the Korean church and evangelism. They felt that the Korean church is very exclusive, has a selfish attitude, is materialistic, and indulges in commercial expansion. They believe that the Korean church rejects other religions, and takes an unfriendly reaction toward other churches.

The unchurched of the new generations gave many reasons not to go to the church. They are unconcerned about the church, have negative thinking about Christianity and the church, are too busy with their own study and work. Some adhere to other religions.

The new generation, however, do have a vision of the ideal Korean church. According to respondents, the ideal Korean church will share with neighbors in their suffering and pain. It will be an open church toward other religions, churches, and denominations. They also want the ideal church to autonomous and traditional.

Respondents of the Korean new generation gave their impressions of the evangelism of the Korean church. They have some negative reactions about such evangelism. They believe that such evangelism has a misunderstanding of gospel and culture, is unconditional personal evangelism, and is evangelism without lifestyle.

There are differences between the older patterns of evangelism and the new patterns of evangelism in Korean churches. The older patterns of evangelism, such as CCC Evangelism, Evangelism Explosion, and Lee Seul Bi Evangelism included

evangelistic methods which focused on personal, directive, one-sided, evangelist-centered, and manual evangelism toward unchurched people.

However, the new patterns of evangelism (Customized Evangelism, Target-Centered Evangelism, and Media evangelism) focus on service, visual image, target-centered, and relationship-centered, unchurched people-centered, and lifestyle evangelism. The new pattern of evangelism is more effective in reaching the unchurched of the new generation.

Dan Kimball suggested that the church should use changed strategies for evangelism as follow:²⁴

Table 27 Shifting Values and Strategies in Approach to Evangelism

Modern Church	Emerging Church
Evangelism is an event that you invite people to.	Evangelism is a process that occurs through relationship, trust, and example.
Evangelism is primarily concerned with getting people into heaven.	Evangelism is concerned with people's experiencing the reality of living under the reign of his Kingdom now.
Evangelism is focused on pre-Christians	Evangelism is focused on post-Christians.
Evangelism is done by evangelists.	Evangelism is done by disciples.
Evangelism is something you do in addition to discipleship	Evangelism is part of being a disciple.
Evangelism is a message.	Evangelism is a conversation.
Evangelism uses reason and proofs for apologetics.	Evangelism uses the church being the church as the primary apologetic.
Mission is a department of the church.	The church is a mission.

The Korean church needs radical changes in its evangelistic strategies. Especially, the Korean church need to shift its values and strategies for the evangelism of the

²⁴ Dan Kimball, *The Emerging Church* (Grand Rapids, MI: Zondervan, 2003), 201.

unchurched new generation.

Through my survey research, I realized that the Korean church must change its impression about the ideal church sought by the new generation's evangelism.

The Korean church must also be transformed to focus on the methods and patterns of evangelism effective for reaching the unchurched new generation. The Korean new generation lives in a new age of multimedia, which has made a deep impact on their life and culture. The electronic and visual image culture have replaced an oral and written culture. The Korean churches need to employ multimedia and electronic communication to reach the unchurched new generation.

PART FOUR

EFFECTIVE EVANGELISM STRATEGIES FOR REACHING THE NEW GENERATION

In this part, I want to deal with effective evangelism strategies for reaching the new generation. I would like to articulate the effective evangelism of the Korean church based on the e-ministry and the multimedia. For the study on the Korean church evangelism toward the unchurched new generation, I chose the e-ministry online, and the multimedia sensory worship. Data for this part will be collected through the documentation, literature review, interviewee, and participate observation by the researcher.

CHAPTER EIGHT

THE EVANGELISM AND THE E-MINISTRY

The Korean churches are facing the challenge of the unchurched new generation. How can Korean churches reach out to the unchurched new generation in an electronic culture? One answer is to start an e-ministry evangelism.

In this chapter, the evangelism and e-ministry of the Korean church will be introduced, and the New e-ministry styles of the evangelism begun to reach the new generation will be presented that utilize the Internet, e-mail, web sites, homepage, cyber community, on-line learning opportunity, on-line making discipleship, and on-line counseling.

Utilizing the Internet

The Korean new generation lives in the Internet culture and society. Each person has a computer at home, and uses the Internet. The Korean new generation is the Internet generation, because they spend much of their time online. In my research survey, 18 percent of respondents have their own Web sites. They related to friends and family in on-line activities through e-mail, chat rooms, the Internet phone, the Internet TV, and web sites.

According to Aubrey Malphurs, a recent study of twelve- to seventeen-year-olds states that about 73 percent of U.S. teenagers use the Internet and say that it plays a significant role in their relationships with their family and friends.¹ For the Korean new generation it also plays a significant role in their communication and

¹ Malphurs, *Church Next*, 56.

relationships with friends and others. Andrew Careaga has found that:

Christian teens who are active in the discussions [of online discussion groups] often see the Internet as a tool to help fulfill the mandate to evangelize and make disciples of non-Christians.²

For the church, the Internet is a truly global opportunity to share Christ in an evangelism field that is ripe for the harvest. Now is the time to go out into that field. To paraphrase Paul's words to Timothy, Christians who are going online must do the work of an "e-vangelist"-an electronic evangelist (2 Tim 4: 5).³

Those who have worked with the new generation know that getting them involved in church is difficult. With the Internet, however, they are not only doing Christ's work but also doing it in an environment they like and are comfortable with.⁴ Therefore, an effective evangelism strategy reaches out to the unchurched new generation through utilizing the Internet. I would like to show several evangelism methods using the Internet to reach unchurched of the new generation.

E-Mail

In my research survey, 71 % of the Korean new generation respondents have over three e-mail addresses. With respect to utilizing the Internet, most of the respondents have e-mail addresses, and use e-mail with each other. E-mail has grown to become the most used application of the Internet. Today, among the Korean new

² Andrew Careaga, "How the Internet Affects the Faith and Relationships of Christian teenagers," online: <http://www.evangelism.com/teens.htm>, September 1999.

³ Careaga, *e Ministry*, 152.

⁴ Malphurs, *Church Next*, 135.

generation, it is becoming increasingly common for individuals to contact each other by e-mail instead of by telephone.

E-mail is a new way to communicate with congregation members, extended family, and friends. It will help those without previous the Internet experience to get it. It can also put them in direct contact with resource persons in their country and other countries.⁵

A Pew Foundation study in the United States reports that 91 percent of the people say that e-mail has helped church members stay more in touch with one another, and 63 percent say that it has helped congregations to connect with the surrounding communities more effectively.⁶ Many Korean churches provide sign-up sheets at church meetings, classes, and allow members to receive e-mail each week with church information.

In seeking to evangelize unchurched new generation, churches often simple evangelism texts that present the gospel of Jesus Christ. They contact persons to receive such e-mails each week. E-mail can be a great contact, keeping the unchurched new generation in contact with the church evangelism team and Christian friends. The church evangelism team can send e-mail to the unchurched new generation, through e-mail you can assess their spiritual status, determine what they need, and how they can be evangelized.

In effective e-mail evangelism, the church evangelism team prepares a variety of texts of the gospel message with pictures, voice data, and photographs.

⁵ Neil MacQueen, *Computers, Kids, and Christian Education* (USA: Augsburg Fortress, 2000), 75.

⁶ Elen Larsen, "CyberFaith: How Americas Pursue Religion Online," "Pew International and American Life Project, online:<http://www.pewinternet.org>, December 2001, 21.

The church team sends a variety of e-mail evangelism texts to the unchurched new generation. E-mail evangelism can be used to fill the needs of the unchurched new generation through letters containing the gospel message.

Community

The Internet is easy way to develop relationships with other persons. Member of Korean new generation make new friends, for example, through hobby and taste groups online. They are looking for groups meaningful to them on the Internet. They want to become member in chat rooms. Andrew Careaga describes “E- vangelism: Building Friendship Online” as follows:

The Internet is teeming with people who are looking for meaningful relationships. The popularity of chat rooms devoted to stimulating relationships--everything from legitimate friendships to cyberspace encounters is evidence of this hunger for community. Many of those online seekers are members of the Net generation. Electronic evangelism is relationship evangelism via the Internet. It is meeting people online, building community, and developing real relationship with them.⁷

For community evangelism, a chat room builds up community and develops relationships with the unchurched new generation. If unbelievers of the new generation make contact within chat rooms, the evangelist prepares to respond in a menu style to the unchurched new generations’ questions. Evangelism in chat rooms should be used to build up trust with unbelievers.

⁷ Careaga, *e Ministry*, 152. He suggests that for insight into chat room evangelism, visit the home base of STRIKE, an Internet chat ministry, at [www. strike.someone.net](http://www.strike.someone.net).

Dan Kimball reflects on this type of evangelism as follows:

Evangelism may take a lot more time and trust-building today for the new generation. The Christians have a lot more trust to rebuild before we have a voice. With the new generation, many times the Christians are dealing with a total change of their concept of God, morals, their sense of right and wrong, and so on.⁸

I think that trust-building is very important for the evangelism of the unbeliever.

Especially, when a Christian meets an unbeliever in a chat room, we first must build trust before talking about Christ with unbelievers. If a Christian does not gain the trust of an unbeliever, they do not build up a relationship between a Christian and an unbeliever in chat rooms.

In an online world that is increasingly postmodern, evangelism that focuses on building relationships will be most effective, especially when viewed in the context of a community. The Christians must be prepared first to invest more time in creating a sense of community online, and only then to welcome seekers into our online communities. From there, the Christian can focus more on sharing Christ with the new “community convert.”⁹

In my research survey, if the respondents have access to the Internet, 20 percent of them have access to chat rooms and internet communities. Their favorite kind of internet sites include chat rooms and community sites. They are looking for new internet sites. Church evangelism teams need to open interesting chat rooms with content that appeals to unbelievers of the new generation. Cyber communities can

⁸ Kimball, *Emerging Church*, 208.

⁹ Careaga, *e Ministry*, 154.

engage in dialogue related to faith, religion, meaning and truth--the very types of conversation necessary with an unbeliever. Through conversations in cyber community, they are sharing the gospel message and spiritual beliefs with each other.

When both the new generation and church groups use a chat room, a great transformation of the church's evangelistic strategy takes place. It is one that uses church evangelism resources more readily and reaches more of the unchurched new generation, while simultaneously bringing the church into the Information Age.¹⁰ Chat room and community are a powerful way to touch those who seemed unreachable and to lead unbelievers to Jesus Christ.

Web Sites

The Web site provides an easy access to evangelistic Bible teaching, plans of salvation, the gospel message, and contact information. Many unbelievers will first visit a church's Web site rather than the church itself, because they have a high fear factor that the Web, fortunately, can help alleviate.¹¹

Many churches and youth groups are developing their own Web sites. The best of these sites can help believers to see how other new generation people are expressing their faith. It is also a wonderful reflective process by which members of the new generation can create sites where they can share about their spiritual lives, lessons learned, church activities, and opinions.¹²

Today, many Korean churches use web sites more to give information to

¹⁰ Malphurs, *Church Next*, 135.

¹¹ Ibid., 134.

¹² MacQueen, *Computers*, 74.

congregation members than to lead unbelievers through the plan of salvation. The web sites of the Korean churches need to focus more on the evangelism of unbelievers rather than to provide information for congregation members.

Web sites allow for a sense of community, privacy, and open dialogue. Web sites that sharing spiritual stories and reflections among Christians can be of great influence on unbelievers seeking redemption, especially among the new generation. Aubrey Malphurs argues this point in *“How can e Ministry Help Your Church”* as follows:

The privacy of reading Christian material at home on our own computers sets a comfortable environment for unbelievers to review Christianity anonymously and without pressure. Holding open discussions with believers on message boards eliminates many social fears that unbelievers have.¹³

The church web sites can be more effective evangelism ministries to reach unbelievers of the new generation than traditional methods of evangelism. On their web sites, churches must develop communities for unbelievers that are interesting, loving, and based on the life story of evangelism. Use a church web site as a launching pad to reach the unbelievers of the new generation. Create a chat room and community on the church site. Establish a web evangelistic ministry team to monitor the chat room, church bulletin, and to send out e-mails to the unbelievers.

Andrew Careaga describes the potential for creating virtual community as follows:

Christians must populate cyber communities –chat rooms, Web-based Communities, online forums, and other models of virtual

¹³ Ibid., 130.

gathering places--to be the salt and light that the dark reaches of the Net generations so desperately need. Through new communities in this new medium, we can begin to retell the old, old story that they may discover Jesus in a new way.¹⁴

Web sites are an effective evangelism tool through which to reach unbelievers among the new generation.

Homepage

On June 1996, ten Korean churches had homepage. After one year on August 14 1997, 87 Korean churches had homepages, and 250 homepages were opened by a mission groups, seminaries, and Christian individuals.¹⁵ By July 2000, according to the Christian Information Detection, the Korean churches and institutions had 3,982 homepages, including Korean churches with 1,707 homepages.¹⁶ According to the Sim Ma Ni Information Company, on February 22, 2001 the Korean churches had 4,049 homepages, with 2,140 church homepages in the Christian Information Detection, and 18,843 Christian homepages in the Daum Café.¹⁷ Today the Korean church and Christians have a lot of church homepages and individual homepages.

According to KCM,¹⁸ in a Christian survey about “the image of church

¹⁴ Careaga, *e Ministry*, 135.

¹⁵ Young Jeoi Lee, *Misyeon Sipuitui* [Mission Shift] (Seoul, Korea: Korea Computer Mission, 2001), 101.

¹⁶ Korea Communication Company, Christian Information Detection: <http://www.idetect.com/~cdect/>

¹⁷ Young Jeio Lee, *Misyeon Sipuitui*, 102.

¹⁸ KCM is Korea Computer Mission. It was the first computer mission group in Korea.

homepage,” on October 8 to 25, 2000, 167 respondents answered between October 8 and 25, 2000 as follows:¹⁹

Table 28. The Image of Church Homepage

Very Satisfied --- 26 (14.4 %)	Satisfied ---34(18.9%)
Normal ---- 52 (28.9 %)	Dissatisfied ---28 (15.6%)
Very Dissatisfied ---40 (22.2%)	

Among respondents, 37.8 percent were dissatisfied about the image of the church homepage, and 28.9 percent of respondents also evaluated “normal or regular” church homepages. Many Korean churches’ homepages did not carry into effect the roles and functions for Christians as well as a non-Christians. How can we use the church homepage to reach unchurched people? Especially how can we use the Korean church homepage to reach the unchurched Korean new generation in electronic culture?

I consider Sarang Presbyterian Church’s homepage in Seoul, Korea. This church is a mega-church, now with over 20,000 attendants in Sunday worship services. The senior pastor is Jung Hyun Oh.²⁰ The digital ministry of Sarang Church started on January 2000. On January 2003, this church’s homepage was clicked by people 134,000,000 per year, and was visited by 16,000,000(stayed 30 minutes) people per year, and was watched during Sunday Worship service by 2,216 people through VOD, and had 103,150 people in their mailing service.²¹

¹⁹ Young Jeoi Lee, *Misyeon Sipuitui*, 111.

²⁰ Jung Hyun Oh became senior pastor in November 2003 succeeding Han Hwim Ok, a church growth leads who had established the church twenty years earlier. Formerly Jung Hyun Oh was senior pastor at Sarang church in Las Angeles--- a brother church of the Seoul Sarang church.

²¹ Kil Su Kim, “Digital Mission”(Seoul, Korea: Sarang Presbyterian Church, Digital Ministry Team, 2003), 19.

Kil Su Kim,²² the digital ministry team leader, explained the digital ministry of Sarang Church as follows:

The digital ministry of the church was a very important ministry to seekers and church members. The digital ministry of Sarang Church carried out comfortable and practical evangelism, mission, education, and discipleship ministry through the internet, broadcasting, communication network toward the unbeliever, congregation members, and anyone in the world. The digital ministry was divided three kinds for pastors, lay people, and unbelievers. We provide different menus and contents for the three different three kinds of ministry.

The key aspects of digital ministry are contents production, establishing the Web site in the Internet broadcasting, the needs and purpose-centered Web site installed for the church and the Korean churches, and to establish evangelism training, preaching, discipleship, mission training, seminars, praise, lay training programs and Christian culture. The homepage²³ of the church has a diversified function and distinct roles for the unbelievers, the congregation members, and the Korean church. These are presented on the Intro Screen as the Sarang family combined with Sarang TV, Sarang CCM, Sarang Jesus, Sarang community, and Sarang Plus. The homepage of Sarang church directs the viewer to the church introduction, training ministry, mission ministry, healing ministry, younger adult ministry, church school, and lay ministry.

For the evangelism of unbelievers, the Sarang church opened several sites such as the “What is Christianity?” community, CCM, and Christian TV. The Sarang church also opened site in English, Japanese, Chinese, Spanish, and Russian for

²²I met Kil Su Kim for the interview concerning the church’s digital ministry on July 2003 at Sarang Church in the Multimedia Room.

²³ www.sarang.org

global mission. The church provides preaching, dubbing the service in several languages. For unbeliever evangelism, the digital ministry of the church has invested much of its budget. Kil Su Kim said that the budget of the digital ministry was \$400,000 in 2000, \$1,200,000 in 2001, \$ 1,100,000 in 2002, and \$1,000,000 in 2003. Through its digital ministry Sarang church, is growing and expanding, and also evangelizing unbelievers, especially the unchurched Korean new generation.²⁴

Senior pastor Jung Hyun Oh, in his book *The Internet Ministry*, describes the three directions of the digital ministry as follows:

First, The digital ministry focuses on a seeker-centered ministry. For evangelizing unbelievers, the churches prepared to use digital tools and equipment.

Second, The future church focuses on the center of culture. The church connects with between Christ and culture for unbelievers. The church builds up multi-screen system and audio system for unchurched people.

Third, The church revives all praise and worship through use of the multimedia. The worship should be an experience of the presence of God.²⁵

The above description of Sarang Church's digital ministry is based on interviews with staff. Today, the digital ministry of the Sarang church is very well known among Korean churches. Through its homepage ministry, a church can present belief in Jesus Christ to many of the unchurched new generation.

²⁴ The Sarang church has 3,500-4,000 young adult members (college students and worker 20-30 years of age).

²⁵ Jung Hyun Oh, *The Internet Ministry* (Seoul, Korea: Kyu Jang Christian Publisher, 2001), 110.

On-Line Learning Opportunities

Today, the Korean new generation lives in the Internet culture. They get much information, knowledge, and education on-line. For the evangelism of the new generation, teachers, pastors, and youth leaders in the church are beginning to surf the Internet as do the new generation. They are using the medium with their new generations to find and create resources, connect with each other, explore a world of ideas, and start some great discussions.²⁶

The cyber classroom opens up the learning class on-line. The cyber classroom includes a learning class, a question and answer room, learning resources, a counseling room, and a free board. Christian through the cyber classroom proclaims the gospel, teach the Bible, counsel those with conflicts and problems, and support the reading of the Bible by the new generation. The cyber classroom gives an interesting opportunity to them through picture, symbol, and image.

These sites can include Bible stories, youth issues, Christian magazines, teaching materials, personal testimony, personal spiritual experience, and religious products of every sort. Evangelism sites abound with pictures and information from all over the globe.²⁷ The new generation has an opportunity to learn about Christianity and the gospel from these sites. When using the on-line site in new generation classes, church leaders and teachers truly provide the witness of the gospel for the unchurched new generation.

²⁶ Neil MacQueen, *Computer, Kids, and Christian Education* (Minneapolis, MN: Augsburg Fortress, 2000), 72.

²⁷ Ibid.

In Don Hwang, in his article “The Church Education Application of the Internet,” points out details about the on-line learning sites:²⁸

The on-line education and learning opportunities open both to church members and to unchurched people. The contents of church education and the Bible study on-line is open completely for the unchurched. If they access on-line learning education, the church makes interesting contents and program on-line. Then the non-Christian also participates in on-line learning about Christian education. The church provides knowledge of the truth of Christianity, and the Bible study interest unchurched people about Christianity on-line.

On-line education and learning opportunities are available at any time and place. Especially the new generation can participate in learning opportunities with their friends and parents. The church teachers and youth leaders can give a variety of themes for discussion among the participants.

Neil MacQueen describes his visiting to non-Christians of the new generation as follows: ²⁹

One youth leader was surfing the Net with his senior high youth group the week after the mass suicide by 39 members of the Heaven’s Gate cult. They went to the cult’s Web site and there viewed their half-truth theology and wild claims about UFOs and comets. Four of his youth volunteered that they had already been to the sites! That night, he said, was the best discussion about cults he had ever been a part of in two decades of youth ministry.

The new generation is attracted to the weird, the mysterious, and the macabre. No

²⁸ In Don Hwang, “The Church Education Application of the Internet” By Jin Nyeon Kim, [Picture Worship and Multimedia Education] (Seoul, Korea: Sung Ji Christian Publish, 2000), 215.

²⁹ Macqueen, *Computers*, 73.

wonder then that they are so attracted to the Internet. A good teacher can use this to spark interest and discussion among them. A teacher and leader can give some questions to them. What kind of world has God created? What is the nature of evil and good? What is God doing in the world?³⁰

If unbelievers among the new generation are visiting on-line learning opportunity sites, we can develop a discussion for them with a biblical direction. The new generation is also reading, going to movies on these subjects, and talking with friends in on-line learning opportunities. Church teachers and leaders can encourage on-line conversations with them.

The on-line disciple making opportunity is an effective in evangelism and discipleship among members of the new generation. The church has emphasized the Great Commission mandate of Matthew 28: 19 as the foundation for evangelism and discipleship. N-Generations also live in a time in which people no longer discern “truth” as absolute but rather as negotiable, or as personal preferences. The vision of the Great Commission no longer resonates in a world in which truth is negotiable.³¹ Andrew Careaga points out details about discipleship dynamics in on-line communication:³²

Online testimonies can greatly enhance our Net ministry efforts. The online testimonies of Web communities, for instance, can communicate great truths to a generation seeking spiritual guidance in front of a computer monitor. Also, communicating

³⁰Ibid.

³¹ Careaga, *e Ministry*, 159.

³² Ibid., 162.

the truth of God's word through online Scripture resources-whether virtual Bibles and Bible studies, video clips, or chat room scripts-is a necessary component of introducing the truth to N-Gen seekers in the online environment.

As the church goes out into the world of on-line to make disciples, we should examine one more aspect about the new generation. The on-line making disciples is an effective evangelism and discipleship method in the cyber culture and society for the new generation.

On-line counseling also is an opportunity for gospel contact the new generation. Through e-mail and chatting, young people may share their own about their own problems, conflicts, faith questions, and school life with a counselor. Such on-line counseling is available at whatever time and place is good for the interviewee. The on-line counselor helps continuously to solve an unbeliever interviewee's problems, questions, conflicts, and life issues. The on-line counselor often contact points with the gospel. The on-line counseling site can supply frequently asked questions to those producing a bulletin board about the church life, doctrine, and the truth of Christianity.

Today's Korean new generation live in a society that is fragmented, disintegrated, and complicated. Into this new Korean society, the church –and the new generation –has come.³³

³³ Careaga, *e Ministry*, 164.

CHAPTER NINE

THE EVANGELISM AND THE MULTI -SENSORY WORSHIP

We live in an age where text, audio, and video merge into the new mixed genre, that is labeled *multi-media*. This convergence drives us back to the future to design worship experiences that are tactile and multi-sensory. Traditional, abstract liturgies no longer speak the language of the post-modern culture. New worship forms must contact a person's mind to feelings and emotions. The electronic media are no longer an option for the church, because the electronic media are new the language of our culture.¹

Today Korean society is a multi-media and an electronic media culture. Especially the Korean new generation is immersed deeply in the multimedia culture. The electronic media is also the language of their culture. From the point of view of the Korean unchurched new generation, the church needs multi-sensory worship for the evangelism. Multi-sensory worship uses electronic media in an interactive forms combining music, literature, painting, drama, dance, writing, filmmaking, poetry and video clips.

The relationship between evangelism and worship is an important one. The evangelism and multi sensory worship are closely related in reaching the new generation. Eddie Gibbs, in his book *Church Next*, emphasizes that:

Worship stimulates evangelism. The connection between worship and evangelism is an intimate one. Although the two activities are

¹ Slaughter, *Edge*, 76.

closely intertwined, a distinction must be made for worshipers. In the first place, witness must be worshippers; witness flows from our firsthand experience of God.²

Today many of the Korean new generation have a negative image and thinking toward the Korean church. The Korean churches must have an effective evangelism strategy for unbelievers of the new generation. Multi-sensory worship evangelism is an effective approach in reaching seeker of the new generation.

In this chapter, I would like to articulate ways of evangelism of the new generation through multi-sensory worship. They include the seeker-sensitive service, multi-sensory worship service, expressing the arts, and digital storytelling related to evangelism.

The Seeker-Sensitive Service

The Essential of Worship Evangelism

Eddie Gibbs describes the essence of worship evangelism as follows:

Worship is not merely a time to speak corporately about God but to speak directly to God and to hear from God. When God speaks and is truly heard, our minds are enlightened and our lives are impacted. Above all, worship is an encounter with the divine that is hesitant, humbling and exhilarating or, to put it in more theological terms, it generates within us the *mysterium tremendum*.³

In order to invite unbelievers effectively into the presence of God, worship needs to have the following characteristics, as identified by Sally Morgenthaler:

² Gibbs, *Church Next*, 180.

³ Ibid., 182.

- Nearness* – A sense of God’s presence
- Knowledge* - Worship centered on Christ
- Vulnerability* –Opening up to God
- Interaction* –Participating in a relationship with God and others⁴

The worship evangelism focuses on the presence of God among seekers. In the heart felt worship of a people surrendered to God, God is pleased to dwell in the praises of his people. Unbelievers are also likely to sense the presence of God.⁵ Therefore, worship evangelism responds to the presence of God and glorifies God. The essence of worship evangelism is a relationship between God and the seekers. It helps to introduce God to the seekers.

The Shifting Values in Seeker-Sensitive Worship

There are different values between a modern seeker-sensitive service and a service designed for the new generation. They are simply different values for different thought sets. Seeker-sensitive worship should be changed to adapt for the new generation. As Korean culture shifts, Korean churches need to adapt in how they function. We have questions such as “what should we do to help the unchurched of the new generation become part of our church? How should we change our seeker-sensitive worship service?

Dan Kimball, in his book *The Emerging Church: Vintage Christianity for a New Generation*, points out the shifting values in approaches to worship service in the

⁴ Sally Morgenthaler, *Worship Evangelism: Inviting Unbelievers into the Presence of God* (Grand Rapids, MI: Zondervan, 1995), Chapter 5.

⁵ Gibbs, *Church Next*, 183.

following table:⁶

Table 29. Shifting Values in Approaches to Seeker- Sensitive Worship.

Modern Church (Seeker-Sensitive)	Emerging Church(Post-Seeker-Sensitive)
Worship “service” in which preaching, music, program, etc. are <i>served</i> to the attender	Worship “gathering,” which includes preaching, music, etc.
Services designed to reach those who have had bad or boring experiences in a church	Gathering designed to include and translate to those who have no previous church experience
Services designed to be user-friendly and contemporary	Gathering designed to be experiential and spiritual-mystical
A need to break the stereotype of what church is	A need to break the stereotype of who Christians are
Crosses and other symbols removed from meeting place to avoid looking too “religious”	Crosses and other symbols brought back into the meeting place to promote a sense of spiritual reverence
Room arranged so individuals are able to see the stage from comfortable theater seating while worshipping	Room arranged to focus on community, striving to feel more like a living room or coffeehouse while worshipping
Focal point of the service is the sermon	Focal point of the gathering is the holistic experience
Preacher and worship leader lead the service	Preacher and worship leader lead by participating in the gathering
Use modern technology to communicate with contemporary flare	Gathering seen as a place to experience the ancient, even mystical (using technology to do so)

Here are some options Dan Kimball prepares for reaching the new generation:⁷

Approach 1: Start a life-stage outreach service in your church. The church could start a life-stage service incorporating post-seeker-sensitive values in order to attract the new generations.

Approach 2: Start a worship gathering in your church with new values and a different approach, but remain one church.

⁶ Kimball, *Emerging Church*, 105.

⁷ Ibid., 106-108.

The church could start a worship gathering and department of the church to target a different mindset and people than the church currently reaches.

Approach 3: Redesign your existing youth and college ministry. Through cultural changes are impacting more than youth and the young adult ministry, these are the ministries most affected. Rather than start a new service, some churches may prefer to redesign their existing youth and college ministry. This can be a good start toward engaging the emerging culture.

Approach 4: Plant a new church to reach the emerging culture. With a desire to reach the emerging culture, they choose to plant a sister church with a new culture and philosophy.

However it happens, the goal is to reach the emerging culture. The goal is to create a culture and a church community that will impact people in the emerging culture.

Seeker-Sensitive Worship Service

I would like to describe a seeker-sensitive worship service at Onnuri Presbyterian Church in Seoul, Korea. For the study, I attended the seeker-sensitive service in August 2003. This church's Sunday worship service opens seven times every Sunday. The seeker service opens as the sixth worship service at 7: 00 pm. This seeker worship service is different from other worship services at Onnuri Presbyterian Church. The main target of the worship service is seekers of the new generation. The contents of the worship service focuses on those seekers.

The seeker worship service of Onnuri Church is planned for those who are searching out the claims of Jesus. Members seek to communicate the Gospel of Jesus through an open worship approach by using multimedia, contemporary music, drama, dance, image, and message. Often the church invites a guest such as a CCM singer, a popular singer, a musical team, a dance team, a ballet, or persons with other talents to

assist in this seeker service.

I have interviewed the pastor of the seeker worship, Sung Min Yeo, about the purpose of the seeker worship service. According to him,

The seeker worship service of Onnuri Presbyterian focuses on targeting the toward seeker, which meet comfortably and clearly with Jesus Christ through this worship service. For the worship service theme, we prepared a variety of music, dance, image, drama, and message. We deliver a varied form and method for the message of God to the seeker, and should give the core of the Gospel to seeker.

I found the following characteristics of Onnuri Presbyterian Church's worship for seekers:

First, the worship service provides seekers with a place to meet God for seekers. Many seekers have an uncomfortable mind about traditional worship. However, seeker-sensitive worship is a comfortable and open minded. Seeker-sensitive services provides a good evangelism-oriented experience for the seeker.

Second, the seeker-sensitive worship service mixes upgraded tools in the worship content with an excellent arts and culture content. Seeker-sensitive worship service, at Onnuri Church is open to the contemporary arts and culture.

Third, the seeker-sensitive worship service draws in image media from the Internet. The worship service provides a new paradigm of worship. Planners assume that almost all participants of the Korean new generation use broadly the multimedia and the Internet. Multimedia is the language of their culture and life. This worship service uses interactive forms of multimedia (music, painting, drama, dance, video clips, and films) in witness to seekers.

Fourth, the seeker worship service at Onnuri Church looks like a copy of the seeker-sensitive services of Willow Creek Community Church in Chicago.

Some Korean churches try to copy the seeker-sensitive service style of Willow Creek in order to reach the new generation. Often they make the adoption without understanding the values involved. In doing so they may neglect the difference in values between the seeker-sensitive service and the post-seeker sensitive service. Most seeker-sensitive services of Korean churches focus on seeker-sensitive values, not post-seeker sensitive values.

Moreover, most seeker-sensitive services of Korean churches have been westernized. They have been directly influenced by such American churches as Willow Creek Church, Saddle Back Church, and many others. As a result, the patterns of the seeker-sensitive worship services in the Korean church are very close to those of seeker-sensitive service in the United States. Each includes gospel songs, hymns, musical instruments, and multimedia instruments in its content.

The Multi-Sensory Worship Service

The multi-sensory worship service can incorporate hearing, seeing, smelling, and touching into a worship gathering with music, video clip, drama, dance, films, literature, and poetry. The multi-sensory worship uses the electronic media. The electronic media opens the door to profoundly creative possibilities. The multi-sensory worship a way of approach to the seeker.

Michael Slaughter, in his book *Out on the Edge*, points out that:⁸

⁸ Slaughter, *Edge*, 76.

Ginghamsburg church⁹ joined the Media Reformation on December 17, 1994. Media becomes part of every worship experience. Worship attendance grew from 1,200 to over 3,100 in the first two and a half years. Almost half of the people who have come to the church during that time were unchurched.

I think the more the evangelizing church uses a multi-sensory worship service reach the unchurched new generation the more success it will have. The new generation is more sensitive than previous generations about multi-sensory worship. The multi-sensory worship should help to meet the felt needs of the unchurched new generation.

Considering one multi-sensory worship that I experienced at Ginghamsburg church. It was planned as follows:¹⁰

Opening Music Band: Instrumental, “Somewhere Over the Rainbow”

Opening Video Clip *Multi-media Coordinator: The Wizard of OZ (two-Minute Segment, which includes Dorothy agreeing to go forward with her 3 new companions; encountering danger)*

Call To Worship *Creative Coordinator: (from center platform; based on the idea of not traveling alone)*

Song Celebration Band: “Love Is What We’ve Come Here For” “We’ve Come to Praise You” *(congregational songs led by the band, with words projected on the screen)*

Prayer *Creative Coordinator: (soft music underscores a prayer which gives us the opportunity to pray for others who will journey with us)*

Brief Reprise Band: “Surely the Presence of the Lord”

Bridge/ Offering *Creative Coordinator: (a connecting piece which calls the ushers and affirms community)*

⁹ Ginghamsburg Church is located in Tipp City, Ohio, and its senior pastor is Michael Slaughter. Now this church congregation has over 5,000 in attendance at weekly worship services. This church continues to grow through offering multi-sensory worship experiences.

¹⁰ Slaughter, *Edge*, 82.

Featured Music Band: “I’ll Be There For You”(as the theme song for the TV show “Friends,” this The Rembrandts’ tune reaches out to younger people in the congregation, as well as carrying the theme for the weekend forward)

Drama Troupe: Four “Buster-type” persons, who resemble (in both looks and mannerism) the characters of the Wizard of OZ, wrestle with the challenge of community in a coffee-house setting.

Message Lead Pastor: “Traveling Companions”

Closing Words Creative Coordinator

Send Out Band: “I’ll Be There For You”

I would like to explain the several characteristics of multi-sensory worship service.

First, this multi-sensory worship tends to be theme-driven for the seeker and believer. This worship is arranged with thematic contents. Kim Miller, in her book *Handbook for Multi-Sensory Worship*, points out,¹¹

While all of the components are strong, the hallmark of a great celebration is the combination of the segments, which together with the speaker’s message present truly postmodern forms of storytelling. While these different parts work well together within the theme presented, it is possible to choose from them “cafeteria style” and use individual segments as you wish in your own setting.

The multi-sensory worship service is designed to connect the opening song, open video clip, drama, song celebration, message, and closing words. All component parts related to the theme for the day. A theme-driven multi-sensory worship service depends on the worship design team (the celebration team). The team includes a creative coordinator, a technological coordinator, a communications director, a multi-media director, a band leader, the support pastor, and the lead pastor.

9. ¹¹ Kim Miller, *Handbook for Multi-Sensory Worship* (Nashville, TN: Abingdon Press, 1999),

Second, this multi-sensory worship service tends to be multimedia-driven. The functions of this worship are technology, communication, and multimedia-centered. Because multimedia is an integral part of contemporary culture and life, the new generation experiences multimedia as the most important part of the worship service. The multimedia improves their imaging, thinking, seeing, hearing, and believing throughout the worship service.

Third, multi-sensory worship tends to be music-driven. The contents of this worship to be music-centered. Music can especially sometimes touch peoples' mind and spirit in a way that a sermon cannot do. Contemporary Christian music provides an easy approach to the new generation. It is an important tool for evangelism.

Fourth, multi-sensory worship tends to be evangelism-driven. The traditional worship service focuses on program and content for believers, so it is less attractive to unchurched people. By contrast the multi-sensory worship service focuses on themes, contents, and a message for the seeker. Above all, this worship service uses a variety of methods, themes, and messages using the multimedia, communication, technology, and art. This worship steps easily up to visitors and the unchurched. It is designed to provide a loving, warm, and recognizable circumstance for both visitors and unbelievers, because this worship is evangelism-centered.

Multi-sensory worship provides an easy approach in evangelizing strategy and method for reaching unbelievers of the new generation. It employs music, art, technology, and multimedia—all appealing to the unbelievers.

Expressing the Arts

Multi-sensory worship services include a variety of images, paintings, symbols, and metaphors. Such worship creates power in any cultural context through art expression. Len Wilson and Jason Moore, in their book *Digital Storytellers: The Art of Communicating the Gospel in Worship*, describe the “New Symbols for Ancient Truths” as follows¹²:

Fine art is a language of its own. In and of itself, it can be hard to understand for the nonexpert. If we apply it, and other potentially confusing languages to the Gospel, we force worshipers to wade through the interpretation of both the artistic language and religious language. Using art to communicate the Gospel is supposed to make it easier to understand, not harder.

As contemporary culture moves beyond abstract, propositional forms of communication to multi-sensory and affective forms, we have the opportunity to dig back into the past and reveal God’s character, works, and story through the arts. Some church circles—mainly conservative, evangelical—teach that art can only inspire. It cannot teach or reveal. Yet Jesus consistently used the art of storytelling and metaphor to communicate truth. He did not preach in three-point propositional sermons.¹³

Some art is so powerful it impacts the new generation, their culture, and the multi-sensory worship service. Some art images provide effective motivation and method for evangelism in worship services. They can reach the new generation with the message of Jesus Christ. They are part of culture of the new generation providing

¹² Len Wilson and Jason Moore, *Digital Storytellers: The Art of Communicating the Gospel in Worship* (Nashville, TN: Abingdon Press, 2002), 88.

¹³ Kimball, *Emerging Church*, 148.

form that are reflective of the time in which we live. They help in the evangelism of the new generation. Because it is created for the religious edification of a new generation unbelievers it can be presented using a variety of methods and expressions in the multi-sensory worship service.

Digital Storytelling

Storytelling was the methodology for communication used by Jesus. It was the primary means of communication through the first three centuries of the Church. The method is parabolic, based on visual stories that were driven by contemporary experience. Oral storytelling makes ample use of visual imagery and contemporary experience. It is not abstract and cerebral.¹⁴

Len Wilson, in his book *The Wired Church*, describes such storytelling as follows:¹⁵

Stories are not fiction but the content or substance of the messages we send to one another individually and collectively, to edify and serve one another and the world around us. In the mass print age, storytelling took a backseat to more formal symbiotic relationships. But the twenty-first century has seen a resurgence of the metaphor as communication tool. The concept of storytelling is apropos for electronic media, as its components lend themselves to narrative forms. Stories engage multiple senses. Visual and aural imagery add multiple dimensions of depth to the process of telling a story.

Multi-sensory worship service offers approaches to various types of storytelling using Multimedia. Stories must be told in ways that persons immersed in digital culture can

¹⁴Slaughter, *Edge*, 58-59.

¹⁵ Wilson, *Wired Church*, 25.

understand. That is why the art for this present digital culture is so vitally important. A digital storyteller finds ways to relate the Gospel to a digital culture. Digital culture is not opposed to tradition; it represents it in fresh ways, through new media.¹⁶

For the multi-sensory worship service, digital art will take on new forms for the telling of our faith stories. It will start with true stories of faith, told as Jesus did in the Bible, in the form of a visual parable. Such worship includes short video clips. A live reading accompanied by music and a series of graphics is especially effective. Digital storytelling provides easy visual images for both the unbeliever and for the visitor. It is an important approach tool to opening the minds of the seekers and visitors. Because the Korean new generation lives in a digital culture today, the church needs to include digital storytelling in multi-sensory worship service for the evangelism of the unchurched new generation.

¹⁶ Wilson and Moore, *Digital Storytellers*, 78-79.

CHAPTER TEN

CONCLUSION

This study focuses developing an effective evangelism strategy in an electronic culture to reach the new generation in Korea. It asks these important questions: “What are the barriers for the Korean churches in evangelism to the new generation?” “How can Korean churches change their electronic culture in evangelism for the unchurched new generation?” In order to answer these questions, data was collected through questionnaires and interviews with members of the new generation in Seoul, Korea. Both the characteristics of the new generation, and those of the emerging electronic culture in Korea, were analyzed.

Concern for effective strategies of Korean church evangelism was an important issue in this study of how best to reach for Christ the Korean new generation. The writer’s experience of evangelism in the Korean context led him to the strategy that the Korean churches need a multimedia evangelism approach using electronic culture.

Until now the evangelism strategy of Korean churches has focused on directly personal evangelism methods. Most Korean churches want to keep their traditional evangelism patterns and strategies. Such patterns, however, have not succeeded in evangelism of the new generation. Contemporary Korean society is noted both for its electronic culture and for its information technology. Many shifts in worldview, values, and culture are taking place in Korea. The Korean new generation live in a cyber, net, and Internet culture today. To reach the new generation, the evangelism

strategy of Korean churches must change.

However, most Korean churches have found it difficult to adapt their strategies of evangelism into an electronic culture. They have not embraced the new strategies and methods of evangelism using multimedia and communication. Many of the Korean new generation are not attracted to the gospel message because it is presented in the traditional culture media. This research includes both a diagnosis of the current problem of ineffective evangelism to the new generation, and a presentation of effective models and strategies by which to communicate the gospel to them in Korea.

This study started by surveying the changing dynamic of the Korean society and culture, in order to a search for an appropriate evangelism strategy to reach the new generation. Korean information society is rapidly changing in various fields: communication, multimedia, and technology. These changes profoundly influence the social, economic, cultural, and religious life of the Korean new generation. The Korean society in an electronic culture is rapidly being transformed by the forces of secularization, globalization, postmodernism, information technology, and multimedia.

In the changing Korean society, the characteristics of the new generation also change in an electronic culture. Survey data shows that the new generation is different from previous generations because they were born and brought up in different social, economic, and cultural circumstances.

Most Korean churches have not adapted effectively to the changing circumstances. They found it difficult to evangelize the new generation. Moreover,

this survey and interview, data show that members of the Korean new generation have many negative reactions to the Korean church and its present methods of evangelism. They do not want direct personal evangelism. For effective evangelism of the new generation, the Korean churches need new cultural understandings and strategies.

Multimedia evangelism is a challenge for Korean churches seeking to reach the new generation. Korean churches need to develop the evangelism strategies using multimedia appropriate for the culture of the new generation. Such multimedia must be part of an effective evangelism toward the new generation who embrace an electronic culture.

As David Bosch says, “Evangelism is the proclamation of salvation in Christ to those who do not believe in Jesus Christ, calling them to repentance and conversion, announcing forgiveness of sin, and inviting them to become living members of Christ’s earthly community and to begin a life of service to others in the power of the Holy Spirit.”¹ The purpose of evangelism is to enable the unchurched to believe in Jesus Christ. For the evangelism of the unchurched new generation, evangelism strategies should change and use multimedia.

My research revealed the need to develop new and appropriate evangelism patterns, to understand, communicate, and evangelize the new generation in an electronic Korean culture. The following patterns are recommended:

First, the new evangelism pattern is a customized evangelism. It focuses on the unchurched people’s felt needs. Such patterns are developed through study of

¹ Bosch, *Transforming Mission*, 10-11.

the life, thought, feeling, culture, and interest of the unbelievers. The customized evangelism focuses on the felt needs of unbelievers.

Second, the new evangelism pattern is also media evangelism. The postmodern culture is not just listening, but also seeing. The pattern of changing evangelism is from oral evangelism to media evangelism. Today we live in a multimedia era. So visual evangelism is fitness approach toward the unbelievers. Only media evangelism will reach the new generation who live in media and cyber circumstances different from any other previous generations. They are accustomed to multimedia culture and a visual image culture. Most Koreans of the new generation use the Internet and media every day. Electronic media are the language of their culture and life. So the Korean church's strategies for designing an effective evangelism must be visually engaging.

The study presents effective evangelism strategies using multimedia for reaching the new generation. I put my emphasis on the evangelism and the e-ministry reach the unchurched new generation. The Korean new generations are on the Net, and are growing up in digital life. Understanding the electronic culture of new generation is vitally important for effective evangelism. As Russell Dalton says, "this electronic culture is characterized by the flux of information and perspective that are brought to people through the electronic media. People in electronic culture place a high importance on experience, since they live in a culture that is flooded with experiences brought about vicariously through the sights and sounds of electronic culture."²

The Korean churches can respond effectively to the new generation who are

² Dalton, *Video*, 8.

immersed in a culture of sights and sounds. The Korean churches engage the electronic culture in which the new generation live. The study revealed that the Korean church can utilize the Internet, email, chat room, web sites, homepage, and on-line learning opportunities of e- ministry in electronic culture for the evangelism of the new generation. The Korean church can design multi-sensory worship presenting the gospel through the art and digital storytelling for the evangelism of the new generation. The seeker-sensitive service is also well suited for engaging visitors and seekers. The Korean church needs to draw upon all of these e-ministry and multi-sensory worship strategies in order to communicate the gospel message to unbelievers of the new generation.

Missiological Implications for Further Study

This study tried to find an effective evangelism strategy within the electronic culture for the evangelism of Korean new generation. For further study I suggest useful themes such as the customized evangelism, the relationship between the local church and the electronic culture, the evangelism and the media, and the technology in ministry in the Korean church.

From this study, the evangelism of Korean church is directly personal, manual, and unconditional evangelism. The traditional pattern of evangelism do not accept to the unbelievers. Today Korean society is an information society and an electronic culture. Further research can help the Korean churches to develop new effective evangelism strategies relating to contemporary culture and society. The Korean church must also study about the changing electronic media and contemporary culture.

APPENDIX A
RESEARCH QUESTIONNAIRE (ENGLISH)

QUESTIONNAIRE ON THE KOREAN NEW GENERATION

A. Personal Questions

1. What is sex? 1) Male 2) Female
2. What is age? 1) 16-19 2) 20-22 3) 23-24 4) 25-27
3. What is religion? 1) Protestant 2) Catholic 3) Buddhist 4) Confucian 5) Non-Religion 6) Others
4. What is occupation? 1) High School Student 2) College Student 3) Company Employee 4) Others

B. About the Characteristics and Culture of New Generation

1. Which do you most often do when you have free time? (Pick Two)
 - 1) Connect with Friends 2) Watch T.V 3) Listen to Radio 4) Play Sports 5) Watch a Video or DVD 6) Play the Internet 7) Read a Book 8) Connect with Family 9) Others
2. What are your favorite kinds of music? (Pick Two) 1) Rap/ Hip Hop 2) Pop/ Rock 3) Classical/ Country 4) Soul/ Rhythem 5) Gospel 6) Others
3. Which two are the greatest issues facing your generation? (Pick two) 1) Stopping Drug and Alcohol Abuse 2) Stopping Violence in Schools 3) Stopping Sexism 4) Stopping the Breakdown of the Family 5) Planning the Future 6) Fixing the Economy 7) Fixing the Education System
4. Can you tell me the cultural characteristics of your generation?

C. About the Multimedia and Communication

1. Which of the following do you have carry with you? 1) Cell Phone 2) CD player

- 2) Game Boy 4) Computer 5) Car 2. Which of the following do you have in your home? 1) Computer 2) Cable TV 3) Internet Access 4) DVD 5) Others
3. Which of the following do you have in your bedroom? 1) Computer 2) Cable TV 3) Video and DVD 4) Audio 5) Internet Access 6) Others
4. How often do you have play to the Internet? 1) Every Day 2) Two Days 3) Five Days 4) Weekly 5) Others
5. If you have the Internet access, how many times spend to the Internet? 1) Under 1 Hours 2) Under 3 Hours 3) Under 5 Hours 4) Under 5 Hours 5) Others
6. What are you favorite kinds of the Internet? (Pick Two) 1) Game 2) Entertainment 3) Music 4) Chat 5) Movie 6) Sports 7) Newspaper and Magazine 8) Religion 9) Others
7. How many e-mail addresses do you have? 1) One 2) Two 3) Three 4) Up Three 5) Others
8. Do you have a Home-Page? 1) Yes 2) No

D. About the Korean Church and Christianity

1. If you are a Christian, how often do you have go to religious service? 1) Twice a Week 2) Three Times a Week 3) Weekly 4) Twice a Month 5) Twice a Year 6) Yearly
2. If you are a Christian, in your church, how do you rate the following (5 Highest, 1 Lowest)
- | | | | | | |
|-------------------------------|---|---|---|---|---|
| 1) Youth, Youth Adult Program | 5 | 4 | 3 | 2 | 1 |
| 2) Sunday Worship Service | 5 | 4 | 3 | 2 | 1 |
| 3) Evangelism | 5 | 4 | 3 | 2 | 1 |

3. If you are not a Christian, why do you not go to church? 1) Go to Other Religions 2) Not Interest about Christianity 3) Busy in Daily 4) Have a Negative Reaction about Church 5) Others
4. What is your impression of the Korean Protest Church?

E. About the Evangelism of Korean Church

1. Do you receive the experience of evangelism? 1) Yes 2) No
2. If you receive the experience of the church evangelism, what is your impression on that?

F. About the Ideal Church for the New Generation

1. What is your ideal church?

APPENDIX B.

RESEARCH QUESTIONNAIRE (KOREAN)

한국 신세대의 특징과 문화, 그리고 교회와 전도에 대한 설문 조사

본 설문지는 한국 신세대들의 특징과 문화, 그리고 그들의 눈에 비쳐진 교회의 모습과 전도에 대한 생각을 알아봄으로써, 그 신세대를 구체적으로 이해하며, 신세대들을 바르게 지도할 수 있는 교회를 알아보는 데, 도움을 얻고자 한다. 여러분의 성실한 답변은 전자 문화안에서 신세대의 올바른 문화, 새로운 교회의 모습과 전도의 전략을 찾는 데 도움이 될 것이다. 가능한 구체적이고, 자세하게 기술하여 주시되, 무엇보다 중요한 것은 여러분의 솔직한 생각을 써 주시기 바랍니다.

A. 개인 신상

1. 당신의 성별은? 1)남 2)여
2. 당신의 나이는? 1) 16-19 세 2) 20-22 세 3) 23-24 세 4) 25-27 세
3. 당신의 종교는? 1) 기독교 2) 천주교 3) 불교 4) 유교 5) 무종교 6) 기타
4. 당신의 직업은? 1)고등학생 2)대학생 3) 직장인 4) 기타

B. 신세대의 특징과 문화

1. 당신은 여가 시간에 주로 무엇을 하고 보내십니까? (두개를 선택하세요) 1) 친구 만나기 2) TV 보기 3) 음악듣기 4) 스포츠 하기 5) 비디오 보기 6) 인터넷하기 7) 책읽기 8) 가족과 함께하기 9) 기타
2. 당신이 가장 좋아하는 음악은? 1) 랩/힙합 2) 팝/록 3) 클래식/ 컨트리 4) 가스펠 5) 가요 6) 기타
3. 당신이 직면한 가장 큰 이슈는 무엇입니까? (두개를 선택하세요) 1) 음주 문제 2) 학교 폭력문제 3) 성문제 4) 가족과의 관계 단절 5) 미래의 계획 6) 경제 문제 7) 진학 문제
4. 당신이 생각하는 신세대의 특징은 무엇인지 간단하게 설명하세요?

C. 멀티 미디어 문화에 대하여

1. 다음중 당신이 가지고 있는 것은 모두 선택하세요?

1) 핸드폰 2) CD 플레이어 3) 게임 보이 4) 컴퓨터 5) 차

2. 다음 중 당신의 집에 가지고 있는 것은 모두 선택하세요?

1) 컴퓨터 2) 케이블 TV 3) 비디오/DVD 4) 오디오 5) 인터넷 접속 6) 기타

3. 다음중 당신의 방에 있는 것을 모두 선택하세요?

1) 컴퓨터 2) 케이블 TV 3) 비디오/DVD 4) 오디오 5) 인터넷 접속 6) 기타

4. 당신은 얼마나 종종 인터넷을 하나요?

1) 매일 2) 2 일 마다 3) 5 일 마다 4) 일주일 마다 5) 기타

5. 만약 당신이 인터넷을 하면, 얼마나 인터넷과 함께 시간을 보내나요?

1) 1 시간 정도 2) 3 시간 정도 3) 5 시간 정도 4) 5 시간 이상 5) 기타

6. 당신은 인터넷에서 어떤 종류의 사이트를 좋아하십니까? (두개를 선택하세요)

1) 게임 2) 오락 3) 음악 4) 챗 5) 영화 6) 스포츠 7) 신문과 잡지

8) 종교 9) 기타

7. 당신은 몇개의 이메일 주소를 가지고 있습니까?

1) 하나 2) 두개 3) 셋 이상 4) 기타

8. 당신은 홈페이지가 있습니까?

1) 예 2) 아니오

D. 한국 교회와 기독교에 대하여

1. 만약 당신이 기독교 인이라면, 얼마나 자주 교회에 가십니까?

1) 일주일에 세번 2) 일주일에 두번 3) 일주일에 한번 4) 한달에 두번

5) 일년에 두번 6) 일년에 한번

2. 만약 당신이 기독교인이라면, 당신의 교회안에서, 당신의 참석 비율을 선택해보세요. (5-매우 자주, 3 보통, 1-매우 드물게)

1) 학생회, 청년회에 활동 5 4 3 2 1

2) 주일 예배 5 4 3 2 1

3) 전도 5 4 3 2 1

3. 만약 당신이 기독교 인이라면 예수 그리스도를 믿습니까?

1) 예 2) 아니오

4. 만약 당신이 기독교인이 아니라면, 당신은 왜 교회에 가지 않습니까?

1) 다른 종교를 가지고 있어서 2) 기독교에 관심이 없어서 3) 매우 바빠서

4) 교회에 부정적인 생각을 가지고 있어서 5) 기타

5. 당신은 한국 기독교에 대해서 가지고 있는 이미지가 무엇입니까?

E. 교회의 전도에 대하여

1. 당신은 교회의 전도를 받아 보셨나요?

1) 예 2) 아니오

2. 만약 교회의 전도를 받아 보셨다면, 그때의 느낌은 어떠했습니까?

1) 좋았다 2) 싫었다 3) 그냥 그랬다 4)기타

F. 신세대의 교회상

1. 여러분이 생각하는 교회의 상은 무엇이라고 생각 하십니까?

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